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**EXTRACTS FROM THE JOURNAL OF MR.
DWIGHT.**

THE last extracts from Mr. Dwight's journal previously received, were inserted at pp. 268-74. The statements given below show that, while almost every thing else is in commotion in Turkey, the work of the Lord is steadily advancing.

Tendency to Infidelity—Opposition to the Mission.

April 12th, 1842. I this day received a visit from priest K. As usual he is full of desire and hope for the enlightening of his nation. Would that every priest and every individual in the holy orders in his church were as enlightened and as truly pious as he. He is pursuing the study of the French language, and I have given him several evangelical French tracts, some of which he has translated and is circulating in manuscript. He is very anxious in regard to some individuals of his nation, who, through the study of the French language, have become tainted with French infidelity. One of these is a young man of abilities, who, through means of this priest, has been coming to me for some months past to take lessons in English, and I have taken many opportunities to converse with him on religious subjects. The priest says that he is now quite changed, and that he has great hopes of him. It is very desirable that we should have at our disposal some good evangelical French books, to put into the hands of those young Armenians who study the French language, in order to counteract the influence of French infidel books. It is too often the case that the teachers

of the French language here, are themselves infidels, and the first reading books they put into the hands of their pupils are of the infidel kind. It is not strange therefore, that young men, who, on waking up to see their former superstitions, have nothing to read but infidel books, should themselves imbibe infidel sentiments. This good priest proposes that we should prepare and publish books containing short and pungent appeals to the conscience, and direct exhortations to men to repent and prepare for heaven. "I want," said he, "to see something like this, 'Say to the people, there is the door of eternal life: there is the knocker upon the door: whosoever will, may knock and enter in.'"

For some days past there has been no small stir in the city in regard to us and our operations here. My preaching service has become the subject of great talk in the coffee-shops and other places of resort, and such is the excitable state of some minds that they are ready to take fire from the least spark. I recently changed my room in the city, taking one in another khan. Our enemies immediately laid hold of that circumstance, so insignificant in itself, to get up a great excitement against us. For a year and a half I have had a room in the city, and every body knows it; but the moment I removed from that room to another in the same vicinity, it was trumpeted abroad, that we were making preparations for a vigorous attack upon the Armenians, and the people were exhorted to rise up and oppose our efforts with all their might. Various rumors have come to our ears of what the leaders of the opposition threaten to do, one of which is, that as we are the cause of all the trouble arising from the introduction of evangelical sentiments among the people, it is use-

less to banish, as they once did, those who follow us; but the most direct way to put an entire end to all difficulties is to procure our removal, and this they propose to do by presenting a complaint against us as disturbers of the people to the porte. To-day I had occasion to go over to the bazaars to make some purchases; and there I unexpectedly met many Armenian acquaintances, all of whom appeared very friendly, and I was surprised not to discover the least signs of fear at being seen in company with me, notwithstanding the threatening aspect of things.

Visit to Smyrna—Feast of the Fishes.

29. I have just returned from Smyrna, where I have been spending two weeks and more, and have attended the annual meeting of the mission in Turkey. I was happy to find something more promising than formerly in the prospects of evangelical religion there. Mr. Adger has a regular service in Armenian, which, though attended but by few, is highly useful; and some individuals appear to feel somewhat the power of the truth. The Armenian academy in that city, supported by the Armenian community, is quite superior to any thing of the kind they have in Constantinople. There are some five or six different languages taught in it, and among them the English. They have also recently procured some philosophical apparatus, which they requested me to put in order for them. The principal of the academy invited me also to deliver a lecture on electricity to the scholars and to some of the citizens, which I engaged to do, but the state of the weather prevented.

May 1. Several of my Armenian friends have called to greet my return, and from all that I can hear and see, I am satisfied that there never was a more encouraging state of religion here among the Armenians than at present. One of our native christian brethren, who called to-day, brought with him an individual, who, within the week past, has become an entirely changed man, and all his friends marvel greatly. Before, he was a worldly and wicked man, but all at once he became convinced of sin, and, as I trust, threw himself into the arms of the Savior. He now appears in his right mind. After an interesting conversation with these individuals, I prayed with them, giving thanks to God for his wonderful grace, and beseeching him to shed down the influences of his Spirit still more abundantly upon the people.

2. We have not yet resumed our Armenian meetings, which have been interrupted by my absence at Smyrna, but to-day, being the first Monday in the month, several individuals came to my house, and I read a portion of the Scriptures to them, and explained the nature of the kingdom of Christ, and the certainty of its coming, and closed with prayer. All our brethren are full of encouragement, notwithstanding the hostility manifested by their enemies. They say that many hearts are now open to receive the truth.

6. To-day is the great feast of the fishes, at a celebrated pool near the western extremity of the city, and just without the walls. Tens of thousands of people of all nations go there on this day, some to wash themselves in the water of the pool, and to drink it, under the vain expectation of a healing or sanctifying influence, and some to see and be seen. A Greek church stands over the spot, and this is a day of great income to the establishment. Two Turks are seated at the entrance of the church to take a small tribute of each individual who enters. So the Turks also profit by the superstitions of their so called christian subjects. I went to the spot to-day in hope of meeting with some opportunities of doing good among the crowd, and I hope my visit was not altogether in vain. If the followers of Zoroaster are worshippers of fire, the Greeks may be called worshippers of water, for they have numberless *ayazmas* as they are called, i. e. 'holy fountains,' to which they resort, and whose miraculous healing powers it would be infidelity to doubt. The common people regard these waters with the greatest veneration, never approaching them without devoutly crossing themselves; while the priests are ready enough to foster such a feeling, because by this craft they gain their wealth.

Company at a Banker's.

11. I spent the last night at the house of an Armenian banker, accompanied by an English friend. We went by special invitation, and found ourselves very cordially welcomed. One of the four brothers of the family is an unusually intelligent man, but strongly bigoted. In the evening several persons came in from without, and we had a very pleasant, and I trust a profitable interview. One of the visitors was a light minded young man, who had been abroad in Europe, and has a smattering of French, and af-

fects to be rather witty, and he was a great hindrance to us. The others who came in, came with the express desire to hear the gospel; and after some time had been wasted by the loud and jocose conversation of the individual mentioned, one of those present expressed dissatisfaction that the evening should be thus spent, saying, "We wish to hear Mr. Dwight speak to us from the Scriptures." This introduced serious conversation and gave me an opportunity of making known the glorious truths of the gospel. All listened with attention and especially the females. I was deeply interested in one of them, who seemed to be much enlightened, very inquisitive, and very serious. One of the young men present said to me, "A certain priest called to see me the other day, and said that we are bound to abstain from all sin, but I do not see how this is possible: we are weak, fallible men, and we cannot avoid sinning sometimes. What do you say? Was the priest right?" I replied, Let us inquire what God says on this subject. Does he not command us to abstain from every sin, and be holy like himself? If so, then the priest only said what God says, and therefore he was right. What would you have said to him, if he had told you that you are permitted to sin, and that God does not require you to abstain from it wholly? Would you not have said to him that he had no right to give you such a license? I then took occasion to speak at large on the evil of sin, about which men think so little and God thinks so much. It was fully evident that the truth had influence on the minds of some of those present, and I pray that God may make it an abiding influence. On leaving the house this morning we called upon the female who was so attentive and serious last evening, and we found ourselves most cordially welcomed. She has several children, some of whom are full grown, and she seems much enlightened and truly desirous of hearing the gospel. I was surprised at this, until I learned from herself this morning, that our good priest — is in the habit of calling on her often, and, said she to me, "He preaches to us just as you did last evening." This is another gratifying testimony of the good influence of our native brethren. The fact is, every man here, who comes to the knowledge of the truth, becomes himself at once a missionary, and his influence is very important.

15. Several individuals called to-day, with whom I conversed and prayed. Among them was the young man men-

tioned under date of May 1st. He seems like a truly regenerated man. He is a merchant and has a widowed mother with whom he still lives, and three brothers and a sister; and every morning and evening he reads the Scriptures with them and prays, and they are evidently much affected by the truth. The mother, in particular, seems truly serious, and she is very desirous of putting two of her sons at Mr. Hamlin's school. When told that he cannot receive them until he forms a new class which will be at the close of the year, she was so disappointed that she wept.

20. B. Aga called expressly to request me to have a season of prayer with him. His christian character shines more and more brightly. He has been greatly afflicted in his worldly concerns, but, as usual in similar cases, trial has been the means, as we hope, of purifying his heart.

Missionary Spirit and Love of the Scriptures and Prayer developed.

21. N. called to get some Armenian books for distribution among the poor. He is the individual mentioned May 1st and 15th, and his whole soul seems subdued and brought under a divine influence. In the course of our conversation to-day, he said that he has an enemy, against whom, until recently, his feelings were so strong that he could not sleep sometimes, when thinking of him, and his heart was never at rest. "But now," said he, "I find my heart drawn forth towards him in love, and I can lie down and sleep in great quietness and be happy." He informed me that it is his intention to go soon to a village at a little distance and spend some time in transacting business. There are no Armenians in that village, all the inhabitants being either Greeks or Bulgarians. This individual, however, of his own accord, and prompted by the true christian missionary spirit, asked, if I could furnish him with tracts and books in the Greek and Bulgarian languages, so that he might try to do the people some good while there. It must be remembered too, that between the Greeks and Armenians there is a strong feeling of hostility, and the Bulgarians are a low and despised race. So it is here, however, as well as in other countries, and at this age, as well as in the days of the apostles, when a man comes to feel in himself the power of true religion, he immediately finds his sympathies going forth towards his fellow-men, and he longs to

be instrumental in their spiritual benefit, not caring to what race they belong.

Seven or eight of our Armenian brethren met in one of the suburbs of the city yesterday, and had a succession of seasons of prayer and reading the Scriptures together, some enlightened females also being with them, and all were greatly cheered and strengthened by the divine presence.

22. I had a season of reading the Scriptures with exposition and prayer, to-day, with some Armenians who called. One of them I met to-day for the first time, though I hope it will not be the last. He has recently been awakened, and seems deeply interested in listening to the truth. I endeavored to point out to him the way of salvation, and I think he is not far from the kingdom of heaven. He is a teacher in one of the public schools, and an intelligent and promising man.

25. Priest — came to my study to-day, and spoke in a very cheering manner of the progress of religious truth in this city. He says that last year he could easily number all those who appeared to be enlightened, but that now they are too numerous to be easily computed, and they are scattered through every part of the city and suburbs. It must be understood that in speaking of those who are enlightened, we do not mean to imply that we consider them all pious. Probably but a small part of those alluded to by the priest are truly renovated in heart, but they have become convinced of their former errors and sins, and are with greater or less degrees of earnestness, seeking the true way of salvation. It was gratifying to see this priest, of his own accord, make the distinction between those whose minds are in some measure illuminated, and those whose hearts are truly affected by the gospel. Speaking of a certain individual, he said, "He fancies that because he is evangelical in sentiment, he is pious, and I have labored much with him to shew him that this by no means necessarily follows. As yet he does not see that he is in error here; but I hope, through the Spirit of God, he will be convinced of it before long."

It is extremely gratifying to notice among our native brethren an increasing spirit of prayer for the salvation of their fellow men, and particularly of their enemies and persecutors, they often meet together for this purpose, and rarely do any of them visit me now, without requesting, before they leave, that we may have a season of prayer. This encour-

ages the hope that God is about to pour out the influences of his Holy Spirit upon the people more abundantly than ever before. When he excites such desires in the hearts of his people, it is a sure indication, that he is about to gratify them.

31. There is an increasing demand for our Armenian books, and although the number we have as yet issued from the press is small, yet it amounts to upwards of thirty different kinds of books and tracts, and among them are some highly useful. Such are the *Dairyman's Daughter*, *Mary Lothrop*, *Child's Book on Repentance*, *Joy in Heaven*, *History of Joseph*, etc. I have noticed for some time past that two of our Armenian brethren have often come to me for books, which they have purchased with their own money, although neither of them is in circumstances of worldly prosperity. I incidentally ascertained the other day that they procured these books for gratuitous distribution among their countrymen. This shews both their estimate of the value of the books, and also their christian desire for the salvation of their countrymen. I told them that whenever they wanted books for gratuitous distribution, I would furnish them without charge.

A Young Man thirsting for Knowledge and Influence—Armenian Hospital.

June 1. An intelligent-looking young man called and expressed the strongest desire to acquire knowledge. He was for two years a member of the Armenian college at Scutari; and after having learned enough to have a strong desire enkindled for still greater acquisitions, the institution was suddenly closed, and he with many others was sent adrift, with little hopes of ever having his wishes gratified. He has since been wandering about without employment, not willing to go back to his trade again, and yet not knowing how to fulfil his wishes and obtain an education. At length he found me out, and came to throw himself upon my compassion. He has no father nor mother, and no near relative living, and no means of support; and he asked to be received into our seminary. I told him that no new scholars can possibly be received now, and not until the beginning of the next seminary year, and then we can receive none without testimonials. "I can procure testimonials," said he, "but I know not how to wait so long. I wish to be like a tree that bears fruit, and not like one

that merely casts a shade; but now I cannot boast even as much as this, for I have not even a shade, that I can call upon men to come under it, and refresh themselves. What shall I do?" I told him he must get in some situation, and wait patiently four or five months, and then perhaps we will receive him into our school. He replied, "But I have no situation, and I have tried in vain to get one: my hope is first in God, and then in you." I said, I can do nothing more for you, than I have already told you. Why do you not go to your patriarch, or to your own people? They are very numerous here and we are very few; they surely can do something for you. He said, "Here is a room full of fine large candles, but not one of them is lighted; they are very many and very large, but they give no light; there is another room that has two or three only, but they are all burning. Now if I wished to read and profit myself, I should certainly go and sit down under one of those burning candles, that I might see; rather than sit in that dark room, where, though there were plenty of candles, yet none of them were lighted." It was with difficulty that I could satisfy this young man that I could do nothing for him at present; and at length he went very reluctantly away. Who can predict what he may yet become?

4. A young man called, who, as we hope, has recently become a new man in Christ Jesus. He is rather a frequent visitor of one of the wealthiest bankers of the capital, and last Sunday this banker gave him five hundred piastres to carry to the Armenian hospital to distribute among the poor people there. It should here be remarked, that in this country hospitals are not used for the sick alone, but also frequently for the poor, and sometimes for the vicious. At the present time there are many poor in the Armenian hospital, who were deprived of their habitations by a late fire, and they are to a great degree dependent on the occasional charity of individuals. The young man going on such an errand of mercy, and from so influential an individual, was, of course, well received, and it gave him an opportunity of speaking a word in season to many souls. After he had finished his distribution, he was invited by the vartabed at the head of the establishment, to dine with him and his priests. When, however, he saw the very abundant preparations that were made, far beyond their actual wants, he declined accepting the invitation; and when urged, gave as the reason of his

refusal, that he could not sit down comfortably and partake of such a costly repast, while so many poor people were almost in a state of starvation in the establishment. The vartabed, however, insisted upon his sitting down with them, and he complied on condition that they would permit him to bring with him one whom he should select from among the suffering poor, and he immediately brought from below an old man with a gray beard, whom he selected as one of the principal sufferers, and placed him by his side at the table. After the repast was finished, he said to the vartabed, "I have done this thing to shew you that you ought to care for these miserable people, and not leave them to starve from absolute want while you have enough and to spare."

A hopeful Convert—Nicomedia—A Missionary Tour projected.

5. A young teacher called, who has been sceptical with regard to religion, but recently his attention has been very much awakened to the subject: he has had a view of his sins, and now seems to be rejoicing in God his Savior. He remarked that he desires no higher happiness in this world than to think and speak of Christ, and to be in the society of those who speak of him. I have rarely met with one who manifested a more sweet and subdued spirit. Before leaving he begged that we might have a season of prayer; and when we bowed the knee together at the throne of grace, it seemed as if the Savior himself was peculiarly present. I bless God that he now gives me frequent opportunities of conversation and prayer in my study, with individuals who are more or less deeply interested in religious subjects.

6. Our native monthly concert to-day was interesting, and in fact every thing we hear and see of the present state of inquiry and feeling among the Armenians is full of promise. One of our pious friends present has become a large distributor of our tracts and books, and to-day he took with him one hundred copies of different publications from our press, in Armenian, for distribution. He says that he has recently met with several individuals who confess that some years ago, they ignorantly burned some of our publications, in consequence of the anathema of the patriarch, but that now they regret very much that rash act, and are reading the same books with great interest. The fact is, evangelical truth is spreading its quickening influ-

ences over many minds, and it becomes every day more apparent that deep and radical changes are to take place in this ancient church.

For a history of the work of the Lord among the Armenians at Nicomedia the reader is referred to pp. 425 and 461, of the volume for 1838, and 96-8 of the volume for 1839, and pp. 54-60 of the last volume.

Our news from Nicomedia to-day is deeply interesting. The work there, which has seemed for some time past to be at a stand, has recently received a new impulse, and a little weekly meeting for prayer and reading the Scriptures, which had been attended by six or eight individuals, has grown so as to number from forty to fifty, and is every week enlarging itself. Truly the hand of the Lord is in all these things, and he is not going to destroy the Armenian church, but to purify and build it up, and make it to shine forth as the sun in the midst of the surrounding darkness.

Should the missionary zeal and enterprise which seem to have led to the movement described below, characterize all the converts to Christianity, how speedily and easily, with the blessing of God, might the christian religion be spread over the world.

13. Some of our Armenian christian brethren met this day in a retired part of the hills adjacent to the capital, and after uniting in prayer for the guidance and blessing of God's Spirit, they agreed to send forth one of their number, at their own expense, on a missionary tour to some towns and villages in the interior. The individual to be sent on the errand of love was selected, and he readily accepted the call, and is making his arrangements to leave in a few days. This is altogether a most interesting movement, and while it shows the true missionary spirit, of these young disciples of our Lord, it also gives confirmation to the hope we have so long cherished, and not unfrequently expressed, that the Armenian people regenerated, are destined to be very prominent instruments in spreading the light of true religion through the eastern world. These brethren also agreed to set apart the first Tuesday in each month for special prayer to God, in behalf of their nation, and for his blessing upon the means now used for their spiritual illumination. This was done wholly of their own accord, without any suggestion from us,

and it is the more valuable on that account.

It is a singular coincidence and worthy of special notice, that one of the rulers in the Armenian community in the principal town proposed to be visited by our native brother, is now here, and is a guest at the house of one of the chief bankers, who had had something to do with placing him in his present office, and who is also friendly to us. The banker has ordered the individual to take with him, on his return, a quantity of our books to distribute among his people. The ruler, although not himself an enlightened man, must of course obey, and he seems to do it cheerfully, and no one will dare to say a word against his labors as a tract distributor, since he has been commissioned by such high authority. The books will also find their way into many families who would otherwise have remained in ignorance of them, and our native brethren will have co-operation where they might reasonably have anticipated opposition.

21. Among other visitors to-day at my room in the city were two boys of fourteen or fifteen, both of whom appear to be interested in the truth; the younger of the two has for some time past manifested a very serious disposition and an earnest desire to learn the Scriptures, and I cannot but hope that he is very near the kingdom of heaven, if not already in it. He came to-day with several passages of Scripture written down on paper, for which he asked an explanation.

22. One of our christian brethren among the Armenians called, and informed me that recent intelligence from Nicomedia declares that at least as many as sixty-five of the Armenians there have become enlightened, and they hold their meetings on the Sabbath in a retired house in a large garden in the suburbs of the town. Satan, however, is not asleep, and he is stirring up the people to oppose. We wait to see what may be the result.

Questions respecting the Observance of the Sabbath—College at Scutari.

23. — from Has-koy called. He manifested a strong desire for the salvation of others, and is continually procuring our books and distributing them, and also giving a word of exhortation here and there, as he finds opportunity. He invited me to-day to visit his mother's house. He says that both his mother

and sisters are much enlightened, and that his eldest sister, who is about fourteen years of age, often prays with the rest of the family, and does it in a very appropriate manner. Recently a number of our Armenian brethren called on me, and one of them asked me many questions about the observance of the Sabbath. He said, "If it is not right to do business on the Sabbath, is it right for us to call at a coffee-shop, and take a cup of coffee? For example, when we go over to Pera to attend service, the distance is great, and we get fatigued, and we find ourselves half an hour or an hour before the time; is there any thing wrong in our stopping at a coffee-shop to rest ourselves and take a cup of coffee?" In reply, I spoke to them on the importance of placing a higher value upon time. I told them that the hour of service is fixed, and there is no need of their being either before or after the time. If they managed properly, there could be no need of their calling at a coffee-shop; and as to going to such places, or any where else on the Sabbath for their own amusement, it is plainly contrary to the command of God. The same individual then asked, "Suppose I have a sum of money due me from a Turk, and on the Sabbath he comes to me and offers to pay it; must I decline receiving it, when I have reason to suppose that it will be long before I can get it, if I do at all, unless I receive it on that day?" I told him he must not break the commands of God for the sake of a little money, but must always do his duty, and leave the consequences with God. He then said, "But suppose he is a Turk, whom it is very difficult to find, and I meet him on Sunday, and know that he is going to leave town immediately; may I not ask him for the money?" I replied, you had better wait till he comes back. Another individual present, who had hitherto been a listener, now said, "After all, it is our fault that the Turks come to us with such business on the Sabbath. If we had kept the Sabbath as we ought, they would have learned before this, that it is of no use to try to involve us in worldly business on the Sabbath, and they would have left us alone on that day. They never think of going to a Jew to transact business on his Sabbath, because they know that he keeps the day strictly." This remark, which was very just, put an end to the conversation, except that I urged them all to begin to introduce a new mode of acting on this subject so as to establish a new custom, and the Turks

would soon cease to trouble them with business matters on the Lord's day.

25. Spent the last night in company with Mr. Wood at the house of a distinguished Armenian banker. He invited the vartabed of the place to dine with us; and as it was fast day, he was obliged to give the ecclesiastic fasting food, i. e. beans and other vegetables, while for us and for himself he had various dishes of meat prepared. The vartabed did not seem to be displeased to see the dishes of animal food on the table of this member of his flock, although he himself could not consistently partake of them. In the course of the evening, the banker gave me a particular history of the Armenian college at Scutari, in the presence of the vartabed, declaring that that institution was got up expressly to oppose protestantism in the nation. This the vartabed did not pretend to deny. I had been informed that this man was an enemy, and that he has actually preached publicly against protestantism, and I took occasion to tell him what the true meaning of the word protestant is, from which I shewed him that he himself is a protestant, and so are all his people, inasmuch as none of them acknowledge the pope's authority. Before taking leave of our host for the night, I referred him to what our Savior said about the difficulty of rich men entering into the kingdom of heaven, and told him that he had great reason to fear, lest his riches should exclude him. He received the warning in good part, and said that he did not build himself a large house for his own gratification, but for his friends.

26. I had a pretty full congregation to-day at my Armenian service, and among them three or four papal Armenians. There are now some six or eight of this class whose minds appear to be opened to the truth. No doubt their priests would raise a terrible persecution against them, did they know of their coming to my preaching, but hitherto it has been kept secret. I have never seen a time more full of encouraging appearances, since I came to this place as a missionary. Persecutions must be expected, but the eternal truth of God has taken deep hold on many minds, and it must prevail.

General View of the Progress of Christian Knowledge and Piety.

The letter from which the following extract is taken was written by Mr. Dwight on the 26th of May, during the time embraced in the journal

given above. As it gives a more formal estimate of the character and extent of the revival now going forward in Constantinople and the vicinity, it is inserted.

I think we have never before seen the time when the prospects of good among the Armenians were so flattering as at present. The truth is branching forth in all directions, and apparently taking deep root—so that if all your missionaries should this moment be sent out of the country, still there would remain, not only much seed sown, but also many firmly rooted plants actually sprung up, and in different stages of progress, from the blade to the ear, and the full corn in the ear.

Our native brethren never appeared more promising. I can see in them generally, a very perceptible and delightful increase in spirituality of mind, and there is particularly observable at present a spirit of prayer which I have not before noticed to such an extent. Our native brethren often come together for reading the Scriptures and prayer, and rarely do any of them call at my house, without suggesting that we may have a season of prayer before they leave. This is truly encouraging, for when God pours down a spirit of prayer upon his people, it may be regarded as a certain pledge that he is about to bestow the blessings which they ask. Does God not answer those petitions which his own Spirit incites his people to offer?

There have been one or two interesting cases of spiritual renovation, recently, among the Armenians. But there are many adversaries, and perhaps they were never more busy. We have heard very lately that our books are to be publicly anathematized by the patriarch, but I imagine that his fulminations will only tend to give greater notoriety to the publications he would destroy.

China.

LETTER FROM MR. BRIDGMAN, AT MACAO,
26TH MARCH, 1842.

Present and increasing Demand for Missionary Labor in China.

ALLUDING to the prevalent impression that little could be done for China, while the state of things remained as it has heretofore been, and that missionary laborers were needed merely to prepare themselves and stand ready to enter, when the providence of God should open the

way into that great empire, Mr. Bridgman writes—

But why speak only of future usefulness? Possibly our representations, restricted as we once were, may have given rise to the opinion that little could be done here at present. But both in and out of China, among those who speak this language, the work demanding immediate attention has always far exceeded what could be well accomplished by the men and means at command; and we have never, so far as I can recollect, made any other representation of the case. We might have urged larger claims more strongly than we did; but considering the loud calls from other fields, and the limited resources of the Board, it seemed best that we should be moderate in asking. The state of affairs, however, has been greatly changed during the last twelve months; and will no doubt undergo a far greater change during the present year. The changes are almost wholly in favor of that cause which is the dearest to our hearts—the cause of Christ's kingdom. Three stations, including many tens of thousands of Chinese—not less than 100,000 souls—are now accessible, under British rule, where we may enjoy all the protection and freedom that any human power can afford. Thus, in China, there is now opened a field for immediate usefulness, requiring far more laborers than there are to occupy it.

If affairs continue to change as they have done, and as they seem likely to do, you may be assured that free and full scope for immediate usefulness will, in God's good providence, be given much sooner than all the protestant churches in the world will occupy it. Seeing what has been done, and what is now doing in this and other parts of the world, I cannot doubt that in a few years, the 360,000,000 of China, the 40,000,000 of Japan, and the 15,000,000 or more of Cochinchina will all be accessible. But aside from the opening future, you see that present demands in China are by no means inconceivable.

Protestant merchants and papal missionaries are confidently looking for and expecting and preparing to occupy, more extended spheres of operation; and there is no reason to question the wisdom of their views and conduct in so doing. These men are prudent and zealous in their operations: they are sending their men and building up their establishments at all the places now opened in China; and especially at Hongkong. Six sepa-

rate sites for building have already been secured on Hongkong by the papal missionaries, and their buildings are going up rapidly.

Sioux.

REPORT OF THE STATION AT LAC QUI PARLE, MAY 10TH, 1842.

THE facts mentioned below relative to the health of the Indian church, and especially of the baptized children, would imply that the Indian race, when brought even but partially under the influence of christian and civilized modes of life, need not become extinct.

In reviewing the year that has elapsed since our last annual report, we see great cause for gratitude to the Giver of every good. His mercies to us are innumerable, and I can now give account of but few of them. He has still preserved the lives of all the members of the mission and of our children, and no communicant of this church has died for more than two years; and of nearly ninety baptized children connected with it, only two have been called away within the year. Though none of us have had uninterrupted health, no one has been long confined by sickness. God has enabled us steadily to pursue our work, and we believe with as much success as in any former year. Every Lord's day some of the people have assembled with us to sing and pray and hear God's word, and he has sent his good Spirit to apply his word to their hearts.

Preaching. Our meetings for public worship on the Sabbath have been the same as mentioned in former reports. For the year the average of our native audience at eleven o'clock has been from forty-five to fifty-five, seven more than the average of the previous year. I have kept no account of the numbers attending in the afternoon, but suppose the average to be between thirty and forty. Our meetings for giving religious instruction on week-days have not been so numerous as in some former years; but for the most part, they have been better attended.

Since the first of January, the exercises in our meetings for prayer on the first Monday of the month, have been in the Dakota language. The average attendance has been, I think, about thirty. As an evidence of the work of God's Spirit on their hearts, it has been very pleasing to me to hear our native mem-

bers using in prayer many expressions found in the prophets and in Psalms, never translated into their language, and which consequently they have had no opportunity of hearing.

Admissions to the Church. Within the year, nine full-blooded Dakotas, three men and six women, have been, on examination, received to the communion of this church. One of these is the first person baptized on the faith of a Dakota mother, who has been received to the communion. One member suspended some years since, has, on satisfactory evidence of repentance, been restored.

The whole number of natives received to the communion of this church is forty-eight. Of these one has deceased, one is under suspension, three have been dismissed to unite with other churches, of whom one has fallen away, and one not dismissed has wandered far away, and we hear no good account of her. Leaving forty-two native members now in good standing, connected with this church. It has been said often, that, in missions to the heathen we should direct our principal attention to the children, for there is little hope that those who have been born and grown to adult age as heathens will ever be converted. There is, however, we think, no cause to despair of the conversion of the adult heathen, wherever the gospel can be preached to them. Their hearts are not so steeled against the gospel message, as are the multitudes in christian lands, who have often rejected it. We here have endeavored to make known the truth to all without regard to age or sex. Pride of character, fear of losing their rank in society and even their lives, caused the men long to stifle their convictions, which accounts for the fact that a great part of our members are females, who could change their religion without exciting any alarm or much attention. Few Dakotas know their ages, and of course we cannot state them accurately; but from the following table you will see that while most of those received here are middle-aged, or in the prime of life, there is a full proportion of the aged. At the time of their reception three had great-grand children; eight had grand children; twenty-six had children; eleven had as yet no children. At present five have great-grand children; nine have grand children; twenty-seven have children; and seven have as yet no children.

Those who have children and no grand children are mostly between twenty and

forty years of age, and constitute more than half of the whole. The average age of those having grand children is not less than fifty; and of those having great-grand children, from sixty-five to seventy. The youngest received is probably about fifteen. Thirty-four have presented children to be baptized. The whole number of baptisms here since the commencement of the mission is thirty-eight adults, and ninety-four children, one hundred and thirty-two in all. Of these, eight adults and fourteen children have been baptized within the year. Nine of the whole number are children of the mission, all the others have Dakota mothers.

School.—During the summer, owing to scarcity of provisions, fear of the Ojibwas, etc., we could have no regular school, though Miss Huggins spent considerable time in teaching such as came in. Regular school commenced on the 20th of September. The average attendance for the first twelve weeks was eighteen, for the second twelve, fifty-six. About the first of March most of them scattered off to their sugar-camps, and since then the attendance at school has been very irregular. Some days none, and others from two or three to twelve or fifteen. We cannot expect to have much if any school from this time till corn is ripe. Fifteen study arithmetic; twelve write on paper; twenty-three read and write on slates; forty spelling; and thirty are learning alphabet and abs: 120 in all; of whom just one half are females. Very little attention has been given to teaching English, because past efforts have convinced us that none of those who profess to wish to learn it, can here learn enough of it to be useful to them, without applying their minds to it more than they are yet willing to do. Miss Huggins alone has had the care of the school, except for about three months from the first of December. In those three months Mr. Riggs devoted two hours a day to teaching arithmetic, and Mr. Huggins attended to teaching the boys and young men. Part of the time we had a man, one of our native members, hired to assist him, and a woman to assist Miss H. Owing chiefly to what was allowed us towards clothing our scholars, the school was much better attended the past winter than ever before, and more time was spent in teaching, and I suppose, as do also my associates, that more progress has been made in learning the past winter than in any previous one; but I do not think the increased progress has been proportional

to the increased attendance and time spent in teaching. Certainly the number of readers has not increased the two past winters, as I would have expected from some of our first efforts at teaching. I do not think this is owing to any fault of the teachers; but to the impossibility of preserving such order as is desirable in a large school of such wild children, many of whom have no wish to learn, and never looking at a book except in the school-room forget during the summer nearly all they have learned the previous winter. Also a greater proportion of our scholars the first year were apt to learn. Many, after having made considerable progress, wander off and never return. Miss Huggins has spent I suppose quite as much time in teaching the females to sew, spin, etc., as to read, and the other females of the mission have aided her in this. The girls are all fond of learning to sew, and this is a principal inducement with many of them to attend school, consequently they make good progress at this. Many of them shew a good capacity to learn to spin and weave. But most of them seem to feel that it is of little use for them to learn these things while they have neither the raw material, nor houses in which to perform their operations. The few who are more disposed to learn are hindered in various ways; and when one has succeeded in making herself a garment, not unfrequently some of her relations covet it, and they laugh at her and tell her it is of no value till they persuade her to part with it, so that she never knows how valuable it was. Within a year they have spun and wove about twenty yards of jeans and blanketing.

We have had no school the past year, except here at the station; though we think it highly important to employ two or more teachers at the villages north of us, and hope to do so hereafter, if funds for paying them can be furnished.

I cannot state definitely the number of readers among the Dakotas, nor the whole number who have attended our school, but the whole number who have attended must considerably exceed 200; and, including a few who have learned to read without attending our school, I think there are about one hundred who can read so as to get the sense, though several of them have to spell many words.

Translation and Preparation of Books.—Much of the time of Mr. Riggs and myself for a year past has been employed in this business, though most of the

translating was done more than a year ago. Besides preparing some elementary works he has translated the Acts of the Apostles, the Revelation, and all the Epistles of Paul, also about one third of the Psalms. He has also copied and prepared for the press the gospel of John and a number of the Psalms translated by Mr. Renville. I have carefully read over his translations, most of them more than once, and spent much time in comparing them with the original, and marked for reconsideration, before final copying, every place which I thought susceptible of improvement. He has done the same for me in respect to the book of Genesis, which I have translated.

Respecting the number of the Sioux Doct. Williamson remarks—

When the Indians in this region assembled here last fall to receive some goods given them by government, I became convinced that they are more numerous than I had thought them.

LETTER FROM A MEMBER OF THE LAC QUI PARLE CHURCH.

THE Sioux name of the writer of the letter below is Itewawinihanyan. At his baptism he was called Abel. The letter was written in his own language, and translated by Mr. Riggs, one of the missionaries at Lac qui Parle. The writer is the youngest of three brothers, who six years ago, were among the first of the Sioux to undertake the formidable, and to their nation, then untried task of learning to read. They have also been among those who have made the best proficiency in their studies. The language was then first reduced to a written form by the missionaries. In addition to the books mentioned in the foregoing letter as now ready for the press, some portions of the Scriptures and elementary books have heretofore been published and used by the mission.

As seen in the letter below, the Sioux have but one word to denote a letter and a book. In the request which the writer makes, his desire is that one of the books in his language, now about to be printed, may be bound in a beautiful manner and sent to him. The letter was addressed to one of the secretaries.

My friend—I make you a book. I have been a worshipper of a great many things and have been doing only sin. And the Indians are all such. But the Great Spirit has been mindful of us. You have commanded us to read the book. You have given us the Bible, and

now there are forty-six of us who have joined the church.

But the Indians think it is bad and say bad things to us very much. But we want very much to teach them. Do you help us—and for this object send a book. If you write them a book from afar they will glory in it much, and read it much—and on that account they will speak to the people much.

Now I make many words to the great men. I cause them to think about these things.

If I had any thing to give (for the purpose) I would ask you to have a book with a beautiful cover made for me. If I had any thing I would give it you.

But by the good book which the Great Spirit has given us I now take you by the hand and kiss you.

If there was any thing here where we are that could be told I would tell it you. I should like to have a book with a beautiful cover. And then at some time I will again make you a book.

I write to you from Lac qui Parle.

ABEL ITEWAWINIHANYAN.

Ojibwas.

REPORT OF THE STATION AT LA POINTE, 8TH JULY, 1842.

THE church at Lac qui Parle was organized in the year 1833. Since that time eight persons have been added to it on profession of their faith. Of the church members Mr. Hall gives the following account.

Church.—Of those who have united with the church by profession of faith, four are half-breeds, and two full Indians, and two whites; and of those by letter, three are half-breeds, and the others are whites. The number of members now belonging to the church in good standing is eleven. Of the present members of the church, four are whites, five are half-breeds, and two are full Indians. Besides these, there are three other half-breeds residing here, who are members of presbyterian churches, and who give credible evidence of piety, but who have not formally united with this church.

Preaching.—Until last spring we have been accustomed to hold three religious exercises on the Sabbath, two of them have been in the Ojibwa language, and one in the English. Since March we have held two exercises on the Sabbath in each of these languages. In addition to these exercises, we have a religious

meeting on Sabbath evening of a miscellaneous character. The number which attend our meetings is small, though there is usually a pretty punctual attendance of the protestant inhabitants residing here. There is a very regular attendance of the native members of the church and their families. Of the heathen Indians, occasionally some attend, but very seldom many. As formerly, most of them are inclined to reject Christianity and the humbling doctrines of the cross.

While we have endeavored to make our Indian exercises as interesting as we could, we have attached considerable importance to maintaining our English meeting, and of giving all the interest to it of which we are capable. If a proper tone of religious feeling can be kept alive among the white inhabitants in this country, it will do much toward effecting our object with the Indians. White men, especially traders, have much influence with them. It is very important that they should exert a religious influence. If people are willing to hear, we are willing to preach, though it cost us much labor. Mr. Wheeler and myself have divided the labor of preaching between us. What time is not taken up in preparation for our public religious exercises and in other necessary duties, is spent in the study of the Ojibwa language and in translating.

Schools.—You have already been informed that a second school was opened last fall. The school taught by Mr. Sproat, which is composed of boys, has been regularly continued through the year. The other, which has been composed mostly of girls and taught by Miss Spooner, was suspended for a time in the spring, in consequence of sickness in Mr. Wheeler's family. The average number of day scholars in the boys' school during the fall and winter was about sixteen. Those who attended were generally pretty regular. Since the first of May, at which time the school was moved to a more central place, the number has been increased. Mr. Sproat says, the whole number of scholars since that time has been forty-nine. Of these twenty-seven have been regular scholars—the others have been more or less punctual in their attendance. The average number has been thirty-three.

The branches taught in the school have been reading, writing, arithmetic, geography, elements of United States history, and astronomy, with some attention to natural history. The scholars are taught both the English and Ojibwa

languages. The boys who have been longest in school can read intelligibly in both these languages. There is visible a strong desire for improvement, particularly in the minds of some of the older boys.

From sixty to seventy different individuals have attended the female school since it was commenced. In the attendance of a large part of these there has been much irregularity. The average attendance has been from twenty-five to thirty. A few of these formerly attended our other schools, and are so far advanced as to be able to read intelligibly in English books. Six have attended to geography and mental arithmetic. But the larger part are beginners and have not yet made much advance in the knowledge of books. The general improvement of those who have attended the most regularly has been good, and the general deportment of the scholars commendable.

The largest proportion of the scholars in the schools are of mixed blood. The full Indian children who attend school some part of the time are generally less regular in their attendance than the others. We have been accustomed to receive into our schools all who choose to come. Consequently we have children from protestant, papal, and heathen families. Of the efforts which were made by some of our number to instruct some of the natives during the last winter in an evening school, I have given you some account in former letters.

Translating.—In regard also to what has been done during the past year in translating, I have before informed you. I will only add that I have expended considerable labor upon this department, because I regard it as exceedingly important that we have the Scriptures, and especially the New Testament, translated into the Ojibwa language as soon as we can; and no pains should be spared to make our translations as correct as possible.

Advance in the Work.—We have many obstacles to encounter and much to discourage, and our progress is slow; yet it appears to me that in many respects there is some advance. There is certainly a very marked difference in the character of these Indians in many respects between the time we first came here and the present. A considerable number have changed their mode of life to something more like civilization. The prejudices of many against civilization and Christianity have been weakened or destroyed. Some have adopted Chris-

tianity. As a whole, they are much more industrious now, than they were when I first knew them, and they live more comfortably than they did then. To these changes the influence of your missionaries has contributed in some measure. Some have received more or less instruction which is of use to them. But we have not seen all accomplished which we hoped to see accomplished before this time.

Papal Influence.—This is the strong hold of papal influence in this country. The fur-trade has been the occasion of introducing a considerably large number of French Canadians into this country in years past. These are almost invariably papists. They have intermarried pretty extensively with the Indians, and the consequence is, that there is getting to be a pretty large population of mixed blood, especially at this place, which has offered more inducements for their settlement, than any other in the country for several years past. The children of this class of people are all born papists, as a matter of course, and are baptized into the Romish church as soon as born. In consequence of the extensive connection of the papists with the Indians, they exert much influence upon them. Three or four families, who listened most attentively to us the first years after our arrival, and who had renounced their heathenism, were induced by these papists to turn away from us, and wait for a Romish missionary. As soon as he arrived they left us altogether, and were baptized into the Romish church. With them baptism is every thing, and they take much pains to inculcate such doctrines. We have frequently given offence by refusing to baptize where we had not satisfactory evidence of piety.

But notwithstanding these obstacles, there are still grounds to hope for success. I do not think that the Indians as a whole were ever more accessible than now, and that their minds were ever so well prepared to receive the truth. Yet it is a laborious and discouraging work to give them the gospel. They are ignorant, degraded, and depraved. I think their greatest objection to Christianity will be found in its opposing their depraved desires and practices.

Half-breed Population.—Perhaps you may think we devote more of our attention to the half-breed population than we ought. But I would say in reply that I regard them as much objects of missionary effort as the Indians. It is true that most of them are nominally Christians, but they know but little of Christianity,

and most of them are papists. It seems to me that their prospects for eternity are no better, generally, than those of the heathen, judging from external character. Besides, they are virtually one with the Indians. They are one in language and feeling, and in many of their habits of life. They will always live among them and mix with them. If any thing can be done to enlighten and elevate them, it ought to be. At the same time we offer every inducement to the Indians in our power to improve their condition and embrace the gospel. We intend not to forget any, to whatever class they belong, upon whom we may exert a beneficial influence. It is our design to do good to all men as we have opportunity. If the Indians would avail themselves of the privileges which we might afford them for improvement, we should be most happy to bestow our labors and strength upon them.

As to assisting the Indians in regard to their temporal necessities, we have not done as much recently as our brethren at Pokegama did; for their circumstances did not seem to call for it. We have done more or less from time to time in furnishing seed, making fence, preparing land, etc., and have aided to some extent in building for them. But the fishing business for several years offered them more inducements for getting a living than any other. It is not as good now, though most of them might find employment in it. All who were disposed to be industrious could get a comfortable living by their fishing.

Choctaws.

LETTERS FROM THE MISSIONARIES.

Report from the Stockbridge Station.

Schools.—Mr. Copeland writes under date of May 27th, that his school at Stockbridge had been attended by fifty different pupils, though the average number was but about twenty-five; of whom twenty were full-blood Choctaws. The pupils were studious, well behaved, and attentive to religious instruction.

From the same station Mr. Byington writes on the 13th of July—

We have had a regular and flourishing Sabbath school. Instruction was communicated in English and in Choctaw. We have been aided by several native teachers. The school-house has been often full on the Sabbath morning.

Two Choctaws, elders of this church, conduct flourishing Sabbath schools. At one, there are about twenty scholars, and at the other, which is a new one, in a neighborhood which has had no benefit of missionary labor, there are thirty-six scholars.

Population of this Vicinity.—This was once thickly settled, and there was a large community who were in favor of schools and preaching. Many of them were educated. But during five or six years past, a large number of families have removed and gone farther west and south. Many too have died, and yet many still remain. The people are industrious, and many are friendly to schools and the missionaries. There are a few families of some wealth near us. But most of them are poor. Still almost every family has horses, hogs, fields, and cattle. Some have no cattle. They raise corn, potatoes, beans, pumpkins, and some cotton. The present year we now hope will be one of plenty, as the corn appears well.

There has been at times much sickness here. Bilious fever, intermittent fever, pleurisy, consumption, dysentery, whooping cough, scorfula, the scurvy, and liver affections are among the most prevalent diseases. It is judged by those who have had the best opportunity for observing, that the health of the inhabitants has of late much improved. In January, 1836, I commenced a register of deaths among the people living within twelve or fifteen miles of me. But during that year I did not register those living on the west side of Mountain Fork. I will communicate the numbers for each year as registered by me—1836, 22; 1837, 47; 1838, 28; 1839, 43; 1840, 39; 1841, 80; 1842, (six months only,) 15; total, 274. I have also enumerated the deaths of each month during the above period;—Jan. 30; Feb. 21; March, 14; April, 11; May, 18; June, 9; July, 13; August, 26; Sept. 20; Oct. 44; Nov. 26; Dec. 27. From which it may be seen that the cool months of the year are the most sickly and fatal.

Mountain Fork Church.—This was organized on the 19th day of August, 1832; 226 persons have been received as members. Of these seventy-four have died; twenty-five, who are now living, have been excommunicated; and forty-one dismissed to join other churches. Eleven persons have sustained the office of elder. About seventy persons are still on record as members. But some of these live remote from me. The el-

ders have removed also, and yet I hope they are doing good.

Temperance.—Within a few months special efforts have been made in the south part of the nation to execute the laws relative to the introduction of ardent spirits, and to organize temperance societies. These efforts have been very successful, not only in this vicinity, but in other places. There are some good indications of a right public opinion on this great subject. The leading men of this nation, some eighteen or twenty years since, took a good stand on the subject of temperance; and there is no estimating the advantage temperance has been to them. It is true some yet love whiskey, and are drunkards indeed, and some lose their lives. We are informed that fifty-six persons have in this way lost their lives on Red river, since the Choctaws came over the Mississippi.

Preaching.—Of his labors in giving religious instruction to the people, Mr. Byington remarks—

I am able to attend to preaching at about five different places, besides assisting my brethren at their communion seasons. I have been to the Boggy river once this summer. Last summer and fall I went twice to the Blue river. I have had but a little to do for the sick during six or eight months past. The winter was mild and healthy. I am preparing an Almanac for 1843, and a spelling-book, and I have some translations still in prospect. This last I cannot give up. I am studying my Hebrew Bible almost daily, and I soon expect the aid of a Choctaw interpreter. And if the Lord will, I shall live, and do this and that. And if not, I pray for patience.

Openings for Preaching in the Western District.

Writing on the 12th of July, Mr. Kingsbury makes the following remarks on the importance of securing the labors of more preachers among the Choctaws. Should that reluctance to engaging in preaching the gospel to the Indians, which has been manifested for some years past, continue for a few years to come, some of the existing missions must probably become extinct.

We greatly need more preaching. A first rate preaching missionary, would at this time be a great desideratum, both

for the Choctaws and for the white people. The whole of the sixth regiment of infantry are now in this neighborhood, 700 or 800 strong. Also there is a wonderful increase of business and of course of business men at Donksville, one mile from this place. If there is not a powerful moral influence exerted here, to counteract the strong current of worldliness and of vice that are setting in upon this community, there is great reason to fear that the same scenes may soon be witnessed here, which have so disgraced the neighborhood of some other posts on these western frontiers. Never did I feel so much the need of qualifications of a high order, as a gospel minister. Oh that you could send an able and acceptable man, if it were only for a few months. And much as my labors are needed here, there are at least six other places, and some of them nearly a hundred miles distant, where Mr. Hotchkin or myself ought to preach once a month, and administer the sacrament once in three months.

J. E. Dwight has been with me but little for several months past. It was thought by some that his labors were more needed in the preparation of books. We are in danger of losing a large portion of one of the fairest harvest fields that has ever been spread before us, for the want of suitable laborers, or rather for the want of a suitable kind of labor.

Stockbridge Indians.

LETTER FROM MR. MARSH, DATED 3D
AUG., 1842.

THIS small band of Indians, consisting only of a few hundreds, formerly residing on the western borders of Massachusetts, and now, after repeated removals, on the shores of lake Winnebago, is still, from time to time, enjoying the converting influences of the Holy Spirit. Mr. Marsh, the missionary to them, writes—

There are fifty-five members in regular standing in the church, and seven under censure. Some who were under censure last year have been restored. During the past year, or since June, 1841, only one member of the church, an aged female, has died. And since that time also there have been twenty-three baptisms, six of them adults, who were baptized upon a profession of faith, and thirteen added to the church.

The Sabbath-school is regularly attended, and embraces all of the children and many of the adults. Meetings on the Sabbath are well attended and solemn attention is paid to the preached word.

The cause of temperance has improved the health, habits, and morals of this people to a great degree. At present there are not half the number of deaths during a year, that there were twelve years ago. Still there are those who love the liquid poison and will use it whenever they can get it.

There seems to be among these Indians a disposition to aid benevolent objects, provided they had the means. In June an agent of the Bible Society visited this place and addressed the Indians upon the subject of aiding the American Bible Society. It was highly gratifying to see how readily they responded to the call. A society was organized and a large subscription made to aid the funds of the society. And it doubtless will be paid, provided they succeed in obtaining their money from the United States' government for their lands, which has been due now more than two years, and still a year or two more may pass before the business is settled.

The school at this station is supported by the fund of the Indians and is wholly under their direction and control.

Proceedings of other Societies.

FOREIGN.

CHURCH MISSION IN SOUTHERN INDIA.

THE Missionary Register for July contains further accounts respecting the progress of christian knowledge and piety in Tinnevely, from which so interesting and encouraging accounts have been given in this work in past years. The editors of the Register remark—

This mission has been latterly characterized by a marked increase in the number of those who have placed themselves under christian instruction. The last returns, at the close of the year 1841, were as follows:—Candidates for baptism 19,663, number baptized 5,628, communicants 963: shewing that, during the last year, the number of candidates for baptism has more than doubled, the number baptized has been increased by two-thirds, and the number of communicants by one third. It is also an encouraging fact, related by the missionaries, that this increase in the number of inquirers is, "in many

instances, not from among the Shanars, as heretofore, but from among the Maraver caste, a higher grade than the Shanars, and a people possessing much more of intellect and character."

PALAMCOTTAH DISTRICT.—Of the Palamcottah district the missionaries report—

The half-yearly list shews a clear increase of 337, and generally we do not now accept a congregation and enter it on the list till one of ourselves have been able to visit the people in their own place and judge of their disposition.

At a village in the south, belonging to a respectable brahmin, a small number of Shanar families gave their names to a catechist, as desirous of learning Christianity. The brahmin, their merasadar, heard of it, and went to their village. Having assembled all the Shanars, he addressed them as follows:—"I hear that some of you have determined to learn the Vedom. Now I don't want any divisions and quarrels in my village, nor shall there be two parties here. Therefore all of you either remain in a body in your old religion, or else all of you in a body join the new. If you like to embrace Christianity, do so; I will make no opposition; you may turn your temple into a prayer-house if you like. Only all be of the same mind, and if you do not act justly toward me, I shall look to the missionaries to see me righted." Such an instance as this we think has not before occurred, and whatever may have been the motives influencing this brahmin, so much more enlightened than his countrymen generally are, we shall scarcely be blamed for regarding it as a sign of the blessing of God upon our labors, and how shall we justify ourselves if we neglect to enter such an open door? We have just heard from the inspecting catechist, that all the Shanars of the village, nearly 200 persons in number, have placed themselves under instruction, have demolished their idols, valued at 200 rupees, and have delivered up their devil-temple to become a temple of the living God.

But delightful as it is to find persons willing to become stated hearers of the gospel, our difficulties are thereby increased, unless additional power be extended to us of supplying them with the means of salvation. We can safely say that not a rupee sent to Tinnevely is spent in vain, all is expended directly in the missionary work: indeed, our demands of this kind are almost invariably greater than our means of supplying them.

During the half-year, seven adults and twenty children have been baptized, and the Lord's supper administered several times in the different districts, the total number of communicants being 224. Several deaths have occurred, some at least leaving behind the hope of their having derived spiritual profit from Christianity.

We have also many proofs that the people value still more their connection with the christian church, and are much more afraid of being separated from it. We have been much gratified, too, in observing that our efforts to obtain a better attendance at divine service during the busy palmyra season have been followed with much success.

The number of catechists shews a small increase upon the last half-year, and there have been fewer changes among them. It is gratifying to have to report a diligent attention to their duties, without any instances of misconduct; as a favorable proof of which, the increase of the

congregations before alluded to may well be adduced. One of them, in consequence of an increase in his neighborhood, has to attend to three places, each ten miles distant from the other. Indeed, since the increase of congregations necessarily brings along with it, for a time at least, increasing work for the catechists, it is not to be supposed they will strive to bring more people into the fold, unless animated with some measure of zeal. This is peculiarly true in reference to the inspecting catechists.

The seminary connected with this branch of the mission embraces 26 pupils. Of the schools it is stated—

The number of children instructed in our schools is 1,548, of whom 839 read the Scriptures. We have reason to be pleased both with the attention of the masters and the progress of the children, their eagerness for books and tracts, as rewards, has not abated; and we are persuaded that the books we give them are read or heard by many besides themselves; and that many, whose ears our voices never reach, by this means become at least partially acquainted with the gospel of Christ. We regret that it is impossible to extend our operations in this line of usefulness; not however through want of opportunities, but of means.

Mr. Hobbs, one of the missionaries, writes—

May 14th, 1841. In the forenoon we went to Strevegoondrum, a large and idolatrous town on the bank of the river. Here is one of the pagodas seen from Tiroopooliangoody, opposite to which, in a large open choultry of carved stone—a sort of cloister to the temple—we held our examination of the school. We have no congregation at this place; so that, after we had heard the children read, repeat their catechisms, and work a little at accounts, we distributed a few tracts and returned.

In the afternoon we set out for Seetahkoolam. There are but seven or eight houses in the village, which stands in a wide plain, with scarcely any thing to break the prospect all around. The little church just contained the population, all of whom assembled almost immediately. After a quiet and solemn service, we found waiting for us outside about twenty-five people, of all ages, from the next village, Puthupetty, a short distance to the north, and within sight. Their business was, to ask us to open a school in the village, which contains about sixty houses. The people at Seetahkoolam are all of the Maraver tribe, and, like the rest of their race, seem to have more character than the other castes in this part of the country. They are stout and bold, and seem capable of great mental improvement. As a body, plunder is the profession of the Maravars, and in some districts they are dreadful nuisances: yet they are almost exclusively employed as watchmen. This coincidence at first seemed to be curious and puzzling; but the property of a person thus patronising the tribe is held sacred by them all.

NORTHERN DISTRICT.—Of the half-year, ending June, 1841, Rev. P. P. Schaffier writes—

Since December last 80 souls have been received by baptism into the church; viz. 27 men, 15 women, and 38 children. Some Roman

catholic families having here and there backslidden, the list of baptized shews an increase of 67 souls only. Not a single person baptized by me has returned to heathenism. The people of Sivagnanapooram, who applied for christian instruction a year ago, under circumstances which made me suspect their motives very much, have given me great satisfaction ever since: not one of them has returned to heathenism. They have all shewn great attachment to Christianity, under most trying circumstances; and have applied so diligently to learning, that, on the last two occasions when I visited the congregation, I was able to baptize thirty of them with great satisfaction.

The list shews an increase of six villages and 317 people under christian instruction. I have not included in this number 100 families of Aulankoolam, whom I have received into the congregation. Such an increase, in the space of six months, in a district so barren in regard to spiritual fruit as the north of the Tinnevely province has hitherto proved to be, is encouraging, and shews that the work is progressing. I am quite willing to allow, that among these 317 new comers there are comparatively but few who have felt the saving influence of the gospel in their souls; but is it nothing, that they have been made willing to abandon the awful sin of idolatry, and to learn the gospel, which alone is able to make them wise unto salvation?

These inquirers after religious knowledge have suffered some severe disappointments and persecutions, but none of them have been known, in consequence of them, to have backslidden.

Mr. Schauffer makes the following statements respecting the zeal of the people against idolatry and devil-worship.

Oct. 16. We went to Pairpulankoolam. The inhabitants are Shanars of a higher grade than the generality: they do not associate nor intermarry with the ordinary class of Shanars. They have been under instruction about ten months, and are under the care of an active and pious catechist: the result was very observable in their devotedness and good order. On our way thither, however, we saw the devil-temples still standing in the village; not that we have any reason to think they are still frequented. The Rev. E. Dent remarked that he hoped to see them demolished to-day. Accordingly, when closing his sermon, he told them he had one thing to say—that they still had *pay covils* surrounding their village, and that while these were suffered to stand their attachment to Christianity was doubtful; for if they really intended not to use them again, why should they have them standing. While he was speaking, there was a muttering going forward, and it was soon evident that they meant to give this proof of their obedience. At last, Mr. Dent asked them distinctly, men, women, and children, whether they meant to resort to their old idolatries any more. They all, especially the children, replied with great earnestness in the negative. He then told them to get their digging implements, and destroy every sign of their former superstition. After prayer, we went out, followed by the people, who began with great zeal this good work. The boys especially were in high glee, and one of them, when an image of earth was knocked

down, said, "I always thought they would cry out and curse any one who should attempt to spoil them; but here they are all gone to dust and not even the corpse of a swamy left." Another addressed the image he was striking, "You worthless thing! you good-for-nothing thing! you have been frightening us all this while, and what is come to you now?" Some of the men desired that the boards in the roof of the building should be used in enlarging the church, or making stables for Mr. Dent, or any thing he wanted. They dashed some stone images of the cobra, found in every devil-temple, to pieces, against each other. There was a representation of a demon in the form of a pyramid, such as are common in these parts, which, as they destroyed it, they found to be made of a kind of red earth, with which they smear their arms and necks at the time of worship. The children seized it by handfuls, in play; and one happened to get a little on his breast, which his sister perceiving, said, "You are a heathen." The child seemed to think it quite a reproach and hastened to clean it off. The business of demolition was at length finished, and having directed their instruments of worship to be sent to us, together with one or two images, we went on rejoicing in what we had seen as the first-fruits of a promise yet to be fulfilled—"The idols He shall utterly abolish."

SATANKOOLLAM DISTRICT.—During the last half-year, 136 have, in baptism, pledged themselves to renounce all that is evil, and to follow that which is good.

There has been but a small increase this half-year in the total number under instruction, as some have died, and many have, with the view of procuring a livelihood, gone over to Ceylon.

I need hardly mention, that the congregations are far from being in a perfect state. Here, as elsewhere, the tares are mingled with the wheat; "but the Lord knoweth them who are his," and he will be glorified in their salvation, and in their final separation from the wicked at the last day.

The schools contain 589 scholars, of whom 429 are boys and 140 are girls.

The benefits of the girls' school are beginning to appear. When we came to this station, about five years ago, there was not more than one female eligible for the office of schoolmistress. Now we have five mistresses employed, and others qualified for the situation. Eight of the girls educated in the schools at this station have been married to catechists, and others to members of different congregations. Upward of a hundred young females have been taught to read the Scriptures in their own language.

SUVISESHAPOORAM DISTRICT.—There are at present 1,293 families, or 4,536 souls, under christian instruction in this district, an increase of 175 families, or 634 souls, during the last six months. Of these 4,536 souls, 237 men, 206 women, and 233 children, in all 731, have received baptism: the remaining 3,855 are candidates for that rite. I have had the pleasure of receiving into the church of Christ, by baptism, 6 men, 13 women, and 26 children, who I hope and pray may walk worthy of the profession which they then made. I have been enabled to visit the congregations and catechists during the past six months: some of them have been visited several times.

There are now 51 catechists. Besides my monthly meetings with them, I have been enabled to continue our weekly meetings on Tues-

day, which are exclusively devoted to the reading and explanation of the word of God. We lately finished the first epistle of St. Paul to the Corinthians, after which we commenced Genesis. These meetings are of great importance, and I am happy to see that the majority of the catechists are interested in them.

We have 36 schools, in which upward of 1,050 children are receiving christian instruction: the children learning in the catechists' schools are, generally speaking, all christian children, and so are many of those learning in the schoolmasters' schools. We have upward of 200 more children under the influence of the gospel than we had when the last report was written. Four or five new schools have been established in large heathen places to the west of Suvisheshapooram, in which the gospel has hitherto not been permitted to enter.

In March last we had at Suvisheshapooram a general examination of our nearest schools, when nearly 450 boys were present. They were examined in reading, writing, and their catechism. The church was quite crowded and it did one good to see so many black and cheerful faces together. I began the examination with a hymn, after which, having offered up a prayer, I addressed a few words of exhortation to them. The examination was concluded in the same way, having lasted upward of three hours.

It is a matter of great encouragement that I am enabled to repeat, that in the above mentioned number of 1,050 scholars are included about 180 girls, upward of 60 more than at the end of last year. Last month, Mrs. Muller had a general examination of all the girls in Suvisheshapooram, when upward of 170 were present. It was very interesting, and at the same time a rare sight, to see so many girls from different villages assembled. Some of them were extremely shy at the beginning, but they soon got more courage, and seemed to enjoy their visit and examination not a little.

CHURCH MISSION IN KRISHNAGHUR.

In the last number statements were given from the missionaries laboring in this district of British India, relating to the progress of Christianity at their several stations. The following account of an examination of the boys who have been brought under instruction in the mission schools, will give some notion of what preparation there is in the younger part of the population for becoming an intelligent christian community.

This day was set apart for examining the Bengalee schools which are opened in the villages around: about 200 boys were brought in, and as many remained behind from various causes. There are five of these schools, at distances from the mission varying from two to five miles: they are taught under the superintendence of catechists.

The 200 boys were assembled under a large tree in the compound, and were called up, class after class, into the verandah of Mr. Weitbrecht's house, where the bishop heard them read, and examined them. Boys of all heights and ages were grouped together, some well dressed, others shabbily; but all arranged according to ability. I will give a specimen of

the answers given by the first class, after reading Genesis 12th, and shutting their books. Mr. Weitbrecht acted as interpreter. Who was Abraham? "A pious man."—What promise did God give him? "I will bless them that bless thee, and curse him that curseth thee;" and another boy added, "And in thee shall all families of the earth be blessed."—How was this last part of the promise fulfilled? One boy said, "In David;" another, "In Jesus Christ."—When did Jesus Christ come into the world? "About 1840 years ago."—Where was he born? "In Bethlehem, a town of Judea."—What did he come to do? "To work salvation."—What did he do to work salvation? "He shed his blood."—Did Jesus declare that he was of Abraham's seed? "Yes."—And did the Jews receive him as the promised Savior? "No."—Did Abraham see Christ's day? "Yes."—When? "When he offered up Isaac."—How? "He was a type of Christ."—Abraham made an altar: what were the sacrifices which he offered upon it? "Sheep, lambs, and goats."—Could they take away sin? One said, "Yes;" another said, "No;" a third said, "Without shedding of blood is no remission."—What was set forth by these sacrifices? "Jesus Christ."—Yes, but what was set forth? "The blood of Jesus Christ," one said; another, "The sacrifice of Christ."—Have the Hindoos any sacrifices? "Yes."—How is that? where did they learn this practice? "From tradition."—Are their sacrifices of any use? "No."—Why? "Because the blood of bulls and goats cannot take away sin."—If the Hindoos turn to Christ, then, they will understand the value of his sacrifice? "Yes; because his blood cleanseth from all sin."—Are the Hindoos happy in their religion? "How can they be? they belong to the caste of Satan."

The same boys were then examined in Ellerton's Scripture History, on the fall of man. What was man's first estate? "He was very happy."—Was he content with this? "No."—How did he lose this happiness? "By transgressing the command of God."—What command? "That he should not eat the fruit of a certain tree."—Was not this an easy command to keep? "Yes; a little boy could have kept it."—Who tempted Adam? "Satan."—Yes; but by whom did he tempt Adam? "Eve."—What was there in the fruit that made it so desirable? "It was pleasant to the eyes."—Had they any expectation of becoming wise by eating it? "Yes, they said, we shall get excellent knowledge."—What did Satan tell Eve? "If you eat of this fruit, you shall never die."—What had God said? "In the day that thou eatest thereof thou shalt surely die."—Did they die? "Yes."—Why did Eve believe Satan's lie, rather than God's word? "Because she was wicked."—Does Satan tell lies and tempt in this manner now? "Yes; he deceives men in the same way now."—What must we do then? "We must not listen to him."—What was the effect of Adam's fall? "God told him, that in the sweat of his brow he should get bread."—Are we all the children of Adam? "Yes."—All fallen? "Yes."—All sinners? "Yes."—one boy said, "No;" another, intending to explain, said, "Those who receive Christ are no more sinners."—What is sin? "The transgression of God's law."—Are the Hindoos sinners? "Yes."—The brahmins? "Oh! yes: they tell lies as much as others."

They were then examined in the Histories of Joseph, Cain, and Abel, and our Lord. They

were asked, Must all Hindoos believe in Christ, if they wish to go to heaven? "Yes; if they do not, they must go to hell-fire."—Do you believe? "We should."—Will Jesus Christ come again? "Yes, to judge the world."—Will he judge you? "Yes."—Do you know when you shall die? "No."—Then you should be always ready? "Yes."—Why? "Because if we die without salvation, there is no hope."

Then some of the boys were examined upon the Sermon on the Mount, and other parts of the Gospels; and the bishop urged upon them the infinite importance of their obeying the dictates of conscience, and not violating their convictions.

AMERICAN PRESBYTERIAN MISSIONS IN NORTHERN INDIA.

Allahabad Mission.

THE missionaries at Allahabad have under their care two orphan schools, embracing fifty pupils; one for girls and one for boys, the former containing seventeen pupils, and the latter thirty-three. The following account of a painful occurrence connected with one of these schools, while it shows the strength of natural affection, even in a heathen mother, shows also how utterly ignorant the heathen are where to go for support and consolation, when the objects of their earthly affection are removed.

Early in November, a widow with three sons, the eldest six years, and the youngest three years, applied for relief, and desired to be taught the christian religion. After consultation it was agreed to receive them into the school, and supply the mother with work. Accordingly she was employed as cook for the boys, which place she now fills. She took a house on our grounds, and on account of her loneliness we permitted her children to be with her at night. On the morning of the 19th of February, as Mr. Wilson and Mr. Freeman were engaged in giving directions to some workmen, this widow was seen to approach weeping and in great distress, with a child in her arms. She brought her youngest son in a dying state, he having been nearly consumed by fire. Upon inquiring, we learned that the mother was engaged in cooking her dinner, on the evening of the 18th, and left her son for a few minutes, to go into the bazar for a little table salt, and when she returned she found him enveloped in flames. He had, probably, approached the fire to play with it, when his cotton dress caught and instantly he was clothed in the burning element. The mother, either from stupidity, or from being overwhelmed in maternal sorrow, or it may be overcome with the fear of Shaitan (Satan) whom she supposed had inflicted this evil, neglected to inform us of the sad disaster until the hour above mentioned, which was at least twelve hours after it had occurred. Hence the reason why the child's agonies had ceased when we first saw it. The mother immediately on being assured that her child was dead, manifested external signs of the greatest grief in beating her breast, pulling her hair, throwing herself entirely prostrate upon the ground, as if suffering acute anguish, and weeping and crying as did one of old, "Mera beta! mera beta!"¹⁵ My son! my son!

We did all to comfort her that we could, but she like Rachel refused to be comforted because he was not. When the time arrived for removing the coffin, it was with much difficulty that we could separate the mother from her coffin-inclosed son. She still clung to it as though it were her only source of consolation. We, however, from necessity, proceeded to the graveyard, leaving her upon the ground, like one suffering the most agonizing convulsions. As this was the first occasion in which some of our number were called to witness the outbursts of a heathen mother's anguish upon the death of her child, we must say, it was painful in the extreme, and we would desire to be delivered from ever beholding the like again. Oh when shall heathen mothers become enlightened by the gospel, and freed from the comfortless tenets of idolatry! Oh when will they enjoy a christian mother's heavenly consolation in hours of bereavement and deep affliction!

Of the manner of employing the boys, and qualifying them for useful labor, the missionaries remark—

During the last year the bindery was removed to the jumna, in order to give the boys a full opportunity of learning the art. The most of them have spent about three hours daily in it, and have worked with great cheerfulness, so that it has appeared more a matter of recreation than labor, while each has labored with a steady perseverance to out-do his neighbor in the neatness and amount of his work, the sum of which is—pages folded 1,950,940, sewed 2,248,230, bound 874,040; and the nett value of their work, Rs. 349 10.

Lodiana Mission.

From the journal of Rev. J. R. Campbell, of Saharunpur, while on a tour for preaching and the distribution of the Scriptures and tracts, the following extracts are taken. Mr. Campbell was accompanied by Coleman and Francis, native assistants. Of Rampur he says—

I did not arrive at Rampur until after dark, so that with the exception of a few tracts distributed to travellers whom I met on the way, I had no opportunity of making known the gospel. Coleman and Francis, however, having arrived in Rampur about noon, found large and attentive audiences in various parts of the city, among which were crowds of women partly veiled, according to the custom, collected on the tops of the houses to see and hear for themselves! This is not at all uncommon, and we always rejoice to witness such a sight, as this appears the only way in which, on account of the barbarous state of society in India, these ignorant and miserable beings, who are confined to the zenana, or doomed to spend their days behind a skreen, can at all have an opportunity of hearing the sound of the blessed gospel. About 100 tracts and books were distributed to those who could read, and appeared anxious to possess them. This town is noted for the manufacture of glass, vials, etc. Their operations are carried on in the most simple manner, and on a small scale. Several factories which we saw built outside of the town and in the open air, are not much larger than good bee-hives.

Of the labors of a Sabbath Mr. Campbell writes—

Jan. 2. Rested at Thana to-day, if incessant labors from morning till night may be called resting, or a suitable manner of observing the Lord's-day. We remember, however, that even under the law, and in accordance with the strictness of the ceremonial dispensation, the priests profaned the Sabbath and were blameless. We also know that if so much value is placed on the life of a beast, that it is proper to pull it out of a pit or a pond on the Sabbath day, it is much more proper to endeavor to save immortal souls, and extricate them from the pit of sin and the chains of delusion and idolatry by which millions are here so grievously entangled. After an early breakfast and service in Hindustani, in compliance with the invitation of a respectable native gentleman, we visited his house, in order to meet and converse with a number of his friends whom he had called together for the occasion. When we arrived, we found seats prepared for us, and a large crowd of people assembled in the street, waiting to hear what we had to say. From an elevated verandah overlooking the multitude of all ages and ranks, who had pressed together, we read the Scriptures, and Coleman made a long and appropriate discourse on the folly and sinfulness of idolatry, and the only way of salvation by Jesus Christ. We also visited the bazars and had audience at our tent during the whole of the afternoon. Altogether we have given away at this place about 800 tracts and portions of scripture; have had very favorable opportunities of religious conversation with the most intelligent of the citizens; and, we trust, have left a favorable impression on the minds of all, with regard to ourselves and the cause which we advocate. May the Lord follow our labors with his blessing. This has been a good day, and we feel much encouraged.

3. Rode ten miles this morning through a richly cultivated country to Shamli, a large Hindu city, surrounded by walls. It is celebrated as a mart for grain and the manufacture of brass and iron vessels, so that it is a place of more than ordinary bustle and industry. The Hindus here have so much power and influence that in no case do they permit the Mussulmans to kill animals, or to expose meat for sale in the bazars. On entering the city we found the people so much engaged that but few comparatively seemed anxious to obtain books, but on passing on to the more retired streets, we soon collected large and attentive audiences, who gave much attention to the word spoken, and who thankfully received tracts. On my afternoon visit, just as I passed through one of the gates of the city, I was directed to the house of some learned brahmins, who were engaged at the time in reading muntzas and exorcising evil spirits from the walls of a house in the neighborhood where death had lately occurred! How difficult it is to condemn the poor benighted heathen for such absurd and foolish conduct, when in my native country, I have often witnessed the priests of the church of Rome, who professes to be the mother and mistress of all churches, engaged in the very same way, in order to obtain money by deceiving the people. I took occasion, however, to expostulate with the clan of pundits assembled, on the folly of such conduct, and to make known the gospel. One of the number dressed in a costly silk robe and apparently a man of some distinction, as-

sent to what was said, and appeared to be very civil and polite. He praised our books as containing many good and learned words, and proposed coming out to my tent to hold a private conversation on the subject.

4. On our journey of about fifteen miles this morning we passed several villages, but could find no readers except at a Mohammedan place of worship in Khari, where we distributed a few tracts to some travellers. Halted for the day at Budhana, a pretty large town containing probably 10,000 people, and surrounded by a wall including also a pretty strong fort, still in tolerable repair, but now entirely useless. Here we found a great number both of Mohammedans and Hindus who could read well, and they manifested much desire to obtain books. During our visit to the bazar, some quiet and respectable people invited me to a seat in their verandah, where we soon had a large assembly, and where we were permitted to communicate our message in quietness. I have seldom seen more attention paid to the truths of the gospel, nor did I ever before feel more encouraged in the work of proclaiming the messages of salvation to the heathen. Having given away all the tracts we had taken with us to the town, without supplying the demand, we gave a general invitation to all, as we generally do, to come to our tent for conversation, and a fuller supply of books. We were glad to find on this occasion a large congregation during the whole of the afternoon; and as a number of the visitors were men of education and respectability, we invited as many to come within our tent as it would hold, and there we sat for hours, discussing the important points of difference between us. A leading man in the assembly had been on a pilgrimage to Mecca, and had seen a good deal of the world, and hence, although still a staunch Mohammedan, he was more reasonable in argument, and apparently more open to conviction, than those of the same class, whose knowledge of men and things is more limited.

5. Started at a very early hour this morning, and rode about fourteen miles to Sirdhana. The villages which we passed on the way being small, we found none who could read except one man, to whom we gave some tracts. Sirdhana is a large native city, celebrated as the residence of the begum (queen) Samru, whose history is both novel and interesting. She was a daughter of a Mussulman farmer in humble circumstances. Samru, or Somers, was a poor Frenchman, who came to push his fortune in this part of India. Having engaged in the service of the raja of Bhurtpur, for a small allowance, he soon signalized himself as a bold and daring spirit, as well as by his skill in military affairs, and was at length raised to the command of the raja's forces. In this situation he soon acquired a large fortune, and finally became himself an independent chief. He soon subdued and terrified all around him, and from the spoils thus gained, he raised and supported a standing army, in order to maintain the ground he had already gained. This place finally became the rendezvous of his army, and the seat of his government. After his death his wife sat upon the throne, doubled her military strength, and reigned with much wisdom and self-respect, until the advanced age of nearly one hundred years. After her marriage to Samru, he initiated her into the Roman catholic religion, but she still retained many of her former opinions, and until the last respected the religion of Islam. As a kind of penance, however, for her former

sins, towards the close of her life, she became very liberal in the cause of popery, and that she might leave a name behind her, she expended more than 200,000 dollars in the erection of a Roman church at this place, and about the same amount in building a splendid palace, which she only occupied about one year, until she was called to lay down all her honors in the dust, and to render up an account of her stewardship. She also left large sums to endow the church, and as legacies to her friends.

LONDON SOCIETY'S MISSION IN RAROTONGA.

Obituary Notice and Character of Tupe.

THE Rev. Charles Pitman gives the following account of a native convert under his instruction on the island of Rarotonga.

Tupe was one of the chief supporters of idolatry, but he attached himself to us on our first arrival in this place, in 1827.

In the erection of our first chapel, he was one of the most laborious in the work. Not soon will the joy which beamed in his countenance be erased from my memory, when it was told him that I intended to remain in this district as their teacher, and that brother Williams would reside in the other division of the island till a ship arrived to convey him to Raiatea. The very first night of our settlement among them, he came to our house to inquire respecting the truths of the Bible; and, till prevented by disease, scarcely a night passed, in which he was not present at our friendly meetings for conversation, chiefly on religious subjects. Often, till near midnight, have I sat conversing with him on the great salvation. Nothing, I believe, occupied so much of his attention as the concerns of the soul, nor any thing more desired by him than the wide diffusion of divine truth. Indeed, I may say, he was wholly devoted to the temporal and spiritual welfare of his countrymen. Incessant in labor, and indefatigable in his efforts to forward the cause of God, he assisted me, with unwearied diligence, till death.

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of the island; which office, for twelve years, he faithfully discharged. At a time when we were involved in much perplexity, owing to disputes about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, amicably to adjust, if possible, the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceedings?" I could not but reply in the affirmative. "Then I go, regardless of the consequences. God can and will protect me." Without a weapon of defence in his hand, he passed through the district of these desperadoes, amid the scoffings and revilings of all. The subject of contention was calmly debated: he returned home; and in a few days all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us

in seeking the advancement of religion, roused some of his inveterate enemies to acts of most cruel revenge, even the destruction of him and his family. This they attempted by setting fire to his house, when he and his family were asleep. But He who neither slumbers nor sleeps mercifully preserved his servant and his family. They escaped, however, with only what they had on: every thing else was consumed. On discovering the fire, the first thing he endeavored to secure was a portion of the Scriptures, viz., the Acts of the Apostles in the Tahitian dialect; but this he could not effect, and in attempting it lost his all. The fire communicated to the house of his son, then to our large chapel, which were soon level with the ground. Large flakes of fire passed by and over our dwelling; but, through the timely exertions of the natives, we were mercifully preserved. Soon as I saw him, I said, Alas, Tupe! "Oh teacher," he replied, "the book of God is consumed! My house, my property, never regard; but oh, my book, my book!—and oh, the house of God! will not God punish us for this?" The next morning I had the pleasure of presenting him with another copy of the book which he so much prized: it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, "Eitoea, kia ka,"—it serves him right, let it burn.

The very first thing which occupied the attention of our friend the following day was to see his brother, the chief, and call a meeting of the under chiefs, that immediate measures might be taken for rebuilding the house of God. "See," said he to them, "the house of God in ruins! What shall we do?" "Build it again," was the unanimous reply.—"Koia ia, e tama, mea meitaki!"—"Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "Tomorrow," was the universal reply.—He then said to me, "Teacher, be not cast down at what has happened. Let them burn, we will build. Let them burn it again, we will build; we will tire them out: but, teacher, do not leave us in this wicked land." The very next morning, at sunrise, Tupe, with the old warrior Tuai, and Pa our principal chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber for the erection of another chapel: the whole body of chiefs and people was in their train.

Decided piety, deep humility, and holy zeal for the advancement of pure religion, were the striking characteristics of our valued friend. His knowledge of divine truth was by no means inconsiderable, though he rated very low his own abilities, and, almost to the day of his death, deeply lamented his ignorance. He would often revert, with expressions of the greatest astonishment, to the condescension of God in visiting such a sinful land as this. Conversing with him, as I frequently did, on subjects illustrative of the mercy and compassion of God, he would sit at times for hours in deep thought, and has been heard muttering to himself, "Oh, the love of God! the amazing pity of the Savior! the depth of the Scriptures! the hardness of the human heart! the exceeding sinfulness of sin!" The Sabbath he revered: the word of God, the house of God, and the people of God, he loved. Unless sickness prevented, or engaged in his official capacity as deacon, he was never known to be absent from

the house of God at any of its appointed services, nor from our meetings for prayer.

It would not be easy to enumerate the various ways in which our departed friend rendered assistance to me, and to the mission, in the discharge of important duties. Every day in the week he was engaged in some religious exercise, and in the examination of candidates for divine ordinances he spent no small portion of his time. For this department of labor he was eminently qualified. He connived at the sins of none. This trait in his character early began to display itself.

Observing some more particular in their questions, constant in their attendance at the house of God, and very active in every thing proposed for the good of the community, I one night, as we were sitting alone, made inquiry into their characters, and said, "I hope by their attaching themselves to us, and their ready acquiescence in putting down existing evils, that they are desirous of becoming disciples of Jesus. He made no reply: after a few minutes' silence, he said, "Teacher, be not in haste; do not think so well of us; be not deceived; we are a wicked, deceitful people: stop till you have been longer with us, and know more of our character and way of living." A few weeks having elapsed, again I mentioned the subject. "Ah!" said he, "teacher, you don't know us yet. You think, because we come to the house of God, and the schools, and do what you tell us, that we are good people, and love God. It is not so, we are deceiving you; there is a great deal of private wickedness committed that you know nothing of. Ere long you will know." His words were verified, and many of those whom I had fondly thought had begun to seek the Lord, were clinging to their heathen practices. In inquiring of him, from that time, either privately or publicly, the character of those making a profession of religion, I uniformly found him the same, and do not recollect an instance in which he connived at the sins of any. His word was to be relied upon.

About three years before his death his health began to decline, and he was much afflicted with a disease which ate into the soles of his feet and destroyed the tops of his fingers. He was, however, able to attend to his varied duties, though afflicted with much pain, till within a few weeks of his decease. At length his seat in the house of God was empty, and he was confined to his dwelling. Frequent were my visits to him, and the following notes from my journal will tell the state of his mind.

Sept. 16. Spent an hour with deacon Tupe, a tried and valued friend. His days on earth are fast closing, he is very weak. It is something strange, I said, to observe your seat empty in the house of God. "Ah!" he replied. "It is the will of God it should be so. Here I sit and hear the people sing in the chapel, and oh! I wish to be there. I give myself to prayer. God is with me. He will not forsake me." I quoted several passages of Scripture for his comfort, and mentioned the texts and outlines of discourses on the Sabbath. With these he was acquainted, his wife and children having given him particulars. He referred to the great advantages afforded to this people, and asked whether it was not for their sins God cut off so many by death. He then spoke of the faithfulness of God in the fulfilment of his promises to his people. "Not one good thing," said he, "has failed of all that God has spoken. He promised to Israel victory over their enemies,

possession of Canaan, etc., all of which he fulfilled." After a pause, with much emotion and feeling he asked, "Where, oh where is Pitimani vaine," what detains her?" He thought he should be called away ere her return.

19. In my way home I called to see Tupe. The change is great, not long and he will be seen no more. He is, I believe, fixed on the Rock of Ages. His views are clear and scriptural. We conversed together on our labors from the beginning, and I said it gave me great pleasure that he had, through grace, been enabled to hold out to the end. "Yes," said he, "we have hitherto been permitted to work for God. His goodness has been great, his compassion boundless." I referred to his sickness, and the constant prayers which I presented to God on his behalf, and how much I had been cast down at the prospect of our separation; but that I had been enabled, within the last few days, to resign him into the hands of God, to do as he might seem him good. "That," said he, "is well; do so. Grieve not. Detain me not. My end is near." And he quoted several passages of scripture. "Two portions of the word of God," he said, "afford me much delight; that in Isaiah, 'Thine eyes shall see the King in his beauty; they shall behold the land that is very far off:' and the words of Paul, 'Having a desire to depart, and to be with Christ, which is far better.' I have no dread of death. Christ is my refuge." I said, You have greatly assisted me in the work of God, from my coming to Rarotonga, and now we shall be separated. "Ah!" he replied, "salvation is all of grace, through the blood of Jesus. Our work has not been in vain. Here I sit and think, oh! the teacher, the teacher, who will assist him? Then I think, God is with him." Looking up, he exclaimed, "Oh Pitimani vaine! Pitimani vaine! I shall not see her face again." He wept, and I wept: who could help it? I broke silence and said, In our Father's house we shall meet again. "Yes," was his reply, with an effort which almost deprived him of his voice, "we shall meet in glory." No more, said I, to part. "No," he replied faintly, "to be forever with Christ: I long to be with him!"—I requested an interest in his prayers, for myself, my partner, the church, and the island. "I have done," he said, "with the world. What remains is, to set all in order, and think of the cause of Christ." I left him with feelings not easily to be expressed, and talked awhile with his daughter in an adjoining room.

24. As I was preparing to go to the outstation, a son of Tupe came to say that his father was much worse, and wished to see me. I immediately went, and perceived the messenger of death was come to call him hence. He could not see me, but was perfectly sensible. With great effort, and at intervals, he answered a few questions.

How is it with your soul? "All well."—Do you find your Savior your support in death? "He is."—Is the path-way clear? "No obstruction, the way is clear."—Have you any fear? "None, Christ is mine."—Your last discourse to the people, I observed, was on the death of Stephen, who saw the glory of Jesus; are you also looking to him, now, in your departure? "I desire to see him, and to be with him."—I said, Death is come: you will soon leave us: we shall be left in the wilderness. "Yes," he replied, "I go, you remain. I am

*Mrs. Pitman, then in England.

going to God. I have done with the world: we have been long companions, now we part: it is painful; but the Lord's will be done!"—I referred to his family, most of whom were present, and said it was pleasing to see some of them uniting with the people of God. "Yes," he said with effort, "and the others will come."—What, I asked, do you desire for your children? He answered, "The word of God, the blood of Jesus." He was thirsty, and asked for drink. That, I said, is water for our bodily sustenance. "Yes," he replied, "I shall soon drink of the water of life."—I then read part of the fourteenth chapter of John, and expounded it, asking him a few questions, as I proceeded, respecting the mansions provided for the righteous. He said, "Ere long I shall be taken to mine, and 'shall see the King in his beauty.'"—After commending his soul to God in prayer, I asked him if he heard and understood? "Quite so."—Now Tupe, said I, in our separation, what shall I say to the church? Soon as he heard mention of the church, he exerted himself to the utmost, and said, "Tell the church to hold fast, and be diligent for God. Tell Kaitara (his brother deacon) to be strong in the Lord, and active in his cause; also to Tupai." Then to me he said, with his dying breath, "Aua koe e titaia," be not cast down.

I had not long arrived at home ere his son came to say that his happy spirit had fled—I doubt not to be with Him whom he loved. Thus lived, and thus died, a man of God, the first deacon of the church in Gnatangia, and the first member of that church at its formation.

WESLEYAN MISSION IN SOUTHERN AFRICA.

THE mission among the Bechuanas occupies some of the most remote points in Southeastern Africa, which have been reached by Europeans. Encouraging success has attended the labors of the missionaries. Among tribes further still in the interior, the society earnestly desires to establish missions, but have been obliged to forbear solely for want of adequate pecuniary resources. The committee say that "no new mission can be undertaken by them until they have secured a considerable augmentation to the regular and stated income of the society. For this they depend chiefly on the exertions of juvenile and other collectors, and on an increase, both as to number and amount, of the annual subscriptions.

Of some troubles occasioned by the chief of a neighboring tribe, the Rev. Richard Giddy writes—

Sekonyla, the chief of the Manatees, continues his marauding exploits, and holds the surrounding country in constant anxiety and alarm. The result is, that our missions in and near the country which belongs to him have become in a great measure depopulated, and the people are drawn off to other places, where they can obtain better protection for their cattle. Some have gone over to Mosheshe, the Basuto chief; some have removed to Lishuani; and others to Thaba 'Nebu. Many of the members of the society, who have been obliged to quit their places of residence, have gone to our other sta-

tions; and thus will be saved, I trust, from losing their piety, and returning to heathenism. Amidst all this agitation, and all these difficulties, we have learned some useful lessons; and if these outward trials lead us to the cultivation of deeper personal piety, and to a more implicit dependence on God, they will not have come upon us in vain.

Though I thus write, you must not by any means regard this whole district as being in a discouraging state. While some of our stations have been decreasing in population, others have been increasing; and while on some our work has been retarded, on others we have been proceeding steadily and successfully. We have, moreover, now a better prospect than ever that peace will be established in the land, and that we may go onwards in our work without interruption.

You will be glad to learn that on this station we have suffered but little from the causes which have so seriously affected our Mantatee stations. Though at one time we feared that we also should be involved in war, our fears have happily not been realized. The population on this station has been considerably enlarged. Our congregations both on Sabbath days and in the week are large. Our society has increased, and our schools are now in a more efficient state than they were at any former period. We have lately commenced a sewing-school for the native women, which promises favorably. Our Sabbath-school is large. Many can read well, and a considerable number are making great progress. Our writing-school is also in a satisfactory state. Several can write tolerably, and we have no doubt but that ere long many will be able to write, as well as read, in their own language. Several young men are also under special tuition, apart from our ordinary school. Our object is to raise up and train native youths, who, we trust, may become efficient teachers of their fellow countrymen. The good effects of this have already appeared in their taking the lessons which they have received in school, and teaching them to others.

It is a matter of considerable regret that, on account of the debt on our society's funds, we cannot proceed to visit the nations dwelling beyond us. The Baraputsa, the Balakuhlabaleli, the Makauking, nations powerful and numerous, and desirous to have the gospel, offer to us most promising fields of usefulness. The Baraputsa have repeatedly sent to us for a missionary. Hitherto they have no teacher, no religion, no light. They have heard of our missions and of the God of the white people, and they are anxious that some one should be sent to them to preach the gospel. But as yet we have to lament that their request has been preferred in vain.

With many things to discourage us, we have much cause to rejoice. Our members continue steadfast in their attachment to the cause of God. Our labor is not in vain. But we want a more copious outpouring of the Holy Spirit's influences, and a more simple dependence on God, as he alone can make our efforts a blessing to the people.

The Rev. James Cameron writes—

The Lord's supper was administered in the afternoon, of which not less than one hundred and fifty persons partook. Amongst the communicants were Mr. Casalis, and four members

of his church, who had accompanied him from Thaba-Bossir. Names, and sects, and parties were almost forgotten, while a minister of the French protestant church, with the living seals of his ministry kneeling beside him, and two Wesleyan ministers with their people, merging for the time all ceremonial differences in the grand principle of christian love, commemorated together the sacrificial death of the world's Redeemer. This union, so congenial to the catholicity of the New Testament, produced a sacred and hallowed pleasure, such as never accompanies religious exclusiveness and intolerance.

In addition to the foregoing particulars, it may be stated that the people of Plaatberg, besides building the chapel in which they now comfortably perform their public devotions, contributed, during the year past, about £40 to the cause of God. This shows their love for the gospel, and encourages the hope, that at some future day they will take the whole burden of supporting their minister upon themselves. The Basuto members of the society are not less willing than the Bastards to lend their aid in furtherance of their newly embraced religion. Silver and gold they have none, but they bring of the fruits of the ground as an offering to the Lord.

The religious state of the society is also prosperous. With the conduct of the members in general I have every reason to be satisfied. The class-leaders, eleven in number, attend sedulously to the duties of their office, and manifest in all their meetings a due subjection to pastoral authority.

WESLEYAN MISSION IN THE WEST INDIES.

THE extracts given below show the encouraging success which attends these missions, and the efforts which the colored population are making to sustain the institutions of the gospel among themselves. From Kingstown, St. Vincent's, the Rev. John Cullingford writes—

I now send you a list of contributions here to the mission-fund for the year 1841. You will perceive that there is an increase of about £30 sterling above the preceding year. Had not the calls for local contributions in the circuit been so great and urgent, we might have advanced on that amount. The new chapel has been opened for some months. The religious services were in the following order:—On Saturday, August 1st, Mr. Brown preached. On Sunday, August 2d, Mr. Limmex preached in the morning, and Mr. Bannister in the evening. The opening services embraced also Monday evening, when Mr. Banfield preached, and the following Sabbath, when I occupied the pulpit, forenoon and evening. The collections which were made at the several services amounted to £300 sterling. The Sabbath services were highly interesting and profitable. It was delightful to see an immense concourse of persons, neatly dressed, with cheerful countenances, engaging, for the first time, in the sacred duties of religion in their second temple. I trust and pray that it may be to many "the house of God, the gate of heaven." There could not have been less than two thousand five hundred persons in the chapel on the first Sabbath morning; and the mission-yard and streets were lined

with persons who could not gain admittance. The hearty congratulations of our friends on this event were soothing to my feelings, and I trust that the interest which many of them have evinced for my personal welfare, while engaged in this laborious undertaking, will be gratefully remembered by me. I have labored and suffered much; but I have been graciously supported under every trial. I commenced the undertaking from a conviction that it was my duty, and, supported by the same conviction, I continued, not deterred by the strife of tongues. Our largest expectations regarding an increased congregation are fully realized. Nearly all the pews are let, and we rejoice together in the prospect of an abundant spiritual harvest.

From San Fernando, Trinidad, the Rev. Henry Hurd writes—

I feel much, very much, on leaving this station. I came to it two years ago, when there was neither mission-house nor chapel worthy of being called such, and only a small society of one hundred members. Since then, by the blessing of God, a neat and commodious chapel and mission-house have been erected, and the society has increased to nearly one hundred and eighty members. This station grows in importance every day, and should it please the Almighty to preserve the health of the missionary, he will, I trust, at the end of the year, be able to report a large accession to his church.

The field is extensive, and if it be not entered upon by christian missionaries, many hundreds of precious souls, for whom Christ died, will be left destitute of spiritual instruction, or exposed to the evil influence and teaching of popish priests. I am about to labor in another part of the Lord's vineyard, but never shall I cease to feel interested in the welfare of this station.

The Rev. John Blackwell, stationed at Port-of-Spain, Trinidad, writes—

It affords me sincere pleasure to report prosperity in our great and holy work. Our congregations were never so large as now, and a gracious influence rests on all our meetings. Our prayer-meetings, not only on the Friday evening, but on four mornings in the week, at five o'clock, are well attended. The God that heareth prayer is eminently present with his pleading people.

All our pews are let, and had we twenty more we could readily dispose of them. An enlargement is therefore much required. But to enlarge a stone building is very expensive, and the walls of our chapel, we fear, are too weak to bear the weight of galleries. It grieves me much, however, to deny chapel-room to such as would worship with us, in a place like this, where popery reigns over tens of thousands. Oh, my dear Sirs, if you could witness the scenes of moral degradation which are daily presented to every observer, you would feel and say, that your committee should do more for Trinidad. On the Sabbath day the public pleasure-grounds are thronged, at all hours, with cricket-players, equestrians, sportsmen, etc. When we travel to our appointments in the country, it becomes us to be continually on the alert, lest the contents of a piece, intended certainly for game, should enter ourselves.

Every boy, from ten years of age and upwards, seems to shoulder his musket, and when we venture to reprove them for Sabbath breaking, the reply invariably is, "We are French people, and have said our mass already." I cannot avoid saying to the committee, that Trinidad should have more missionaries. The question seems to be, whether this colony, with a population of sixty thousand, and daily increasing, should be left with three missionaries and three day schools. Would not christian benevolence say, "Send the bread of life to those who have not yet so much as tasted of it, before you furnish others with an absolute sufficiency?"

I have pleasure in informing you, that, during the past few days, I have collected nearly £60 sterling towards the repairs and improvements required in our chapel in this town.

From Nevis the Rev. Robert Hawkins writes—

So many things rush before me, when taking a retrospective glance at past events, and looking at present circumstances, that I hardly know which to select. We have had a gradual increase of our number of members, and we never had so many in the Nevis Wesleyan society as at this period. God, in a most glorious manner, has poured out his Holy Spirit, and the blessings of conviction of sin, repentance, faith, pardon, and holiness, have been realized by many in our congregations and societies.

Our recent religious revival, by which some hundreds, we believe, have been brought to a knowledge of salvation, was one of much interest. We had often lamented the low state of things, and additional prayer-meetings were held, to implore the renewed effusion of the Holy Spirit. We also resolved on a special sacramental service for the whole of the members of the society. We entered upon a careful examination of our people, dwelling particularly, and with great plainness, on the nature of conversion, and on the necessity of present and individual salvation. We also held special prayer-meetings, previously to the Sabbath appointed for the communion service above named. We had most gratifying indications that God was at work, and that the people were preparing for the blessing which followed.

The happy day arrived. I preached in Charlestown in the morning, and at two, P. M., the sacramental service began. It was truly a delightful sight, to see full eight hundred persons silently waiting for the sacred emblems of the Savior's dying love. On this occasion, Messrs. Pilcher and Ingram were present. We unitedly distributed the memorials of the Savior's death, while a gracious influence overshadowed us. Good order was maintained, although so many persons were present. By the time we had administered to the last communicant, the house became a perfect "Bochim." Tears were seen running down the cheeks of hundreds; the voice of prayer was heard; and many were, in penitential agony, pleading earnestly with God for mercy, peace, and pardon. White, colored, and black were seen at the same place, all praying for mercy; and

God dispensed his salvation, showing, too, that he is no respecter of persons. Our meeting continued until both preachers and people required rest.

On the following evening our large chapel was filled. Prayer was offered to God for a renewal of his gracious visitations.

On the following Wednesday evening we held another prayer-meeting; the Holy Spirit again moved upon the people, and many more were brought into christian liberty: and even to the time of writing this, the effects are abundantly visible. Religion effectually changes the heart and life, and the very enemies of God and godliness have testified to the truth of these things.

After mentioning that there had been a great increase in the congregations, and that under the effusions of the Holy Spirit the churches had been quickened and enlarged, Mr. Hawkins states that at their stations the missionaries have under their care large infant, adult, Sunday, and common week-day schools, in which many hundreds are receiving instruction in christian truth and the common branches of a useful education. In one of these infant schools were 318 children. Of a holiday meeting of some of these schools, Mr. Hawkins gives the following description.

The first Monday after Christmas-day, we had a general meeting of our school-children in Charlestown; and, after an examination which gave entire satisfaction, we walked from the mission premises through the town. The children belonging to the infant school went first. After the infant children had passed on, then came our Charlestown Sunday school—about four hundred and fifty children and young people. Then followed the Gingerland Sunday school, upwards of two hundred, who had come in about five miles, and the Newcastle Sunday school, many of whose children came from places seven miles distant. They were all remarkably clean, and their countenances indicated much pleasure. The infant children took their places on either side of the street, opposite the residence of his honor the president, and the children belonging to the three Sunday schools passed between them. The president told me afterwards, that he was much pleased with what he saw and heard. If our christian friends in the mother country could only have seen what we saw on this occasion, and then called to mind what was the condition of the mass of these children and young people only a few years ago, before the system of slavery was abolished, they would have said, "This new state of things calls for our help, and our help shall be granted at once."

If we had only larger chapels and larger school-rooms at our command, it is impossible to conceive the amount of good which would result. But, alas! alas! we are cramped on every hand.

Miscellaneous.

EFFECTS OF MISSIONS.

THE Rev. Mr. Anderson, the first missionary to the Griquas in South Africa, thus describes them as they were when he went among them.

If I except one woman, (who had by some means got a trifling article of colonial raiment,) they had not one thread of European clothing among them; and their wretched appearance and habits were such as might have excited in our minds an aversion to them, had we not been actuated by principles which led us to pity them, and served to strengthen us in pursuing the object of our missionary work; they were, in many instances, little above the brutes. It is a fact, that we were among them at the hazard of our lives. This became evident from their own acknowledgments to us afterwards, they having confessed that they had frequently premeditated to take away our lives, and were prevented only from executing their purposes by what they now considered an Almighty power. When we went among them, and some time after, they lived in the habit of plundering one another; and they saw no moral evil in this nor in any of their actions. Violent deaths were common, and I recollect many of the aged women told me their husbands had been killed in this way. Their usual manner of living was truly disgusting, and they were void of shame; however, after a series of hardships, which required much faith and patience, our instructions were attended with a blessing which produced a great change.

In 1833, the Griquas are thus described by Dr. Philip.

The natives of the missionary station of Philippolis, who are Griquas, possess thirty-five thousand sheep, three thousand head of large cattle, and five hundred horses. The two last Sabbaths which I spent there, the church, which can contain nearly five hundred persons, was quite full; the people were as well clothed as the members of any other congregation which I have seen in the colony; and there were thirty-two family waggons at the door of the church. Ever since the establishment of the mission among the Griquas, this people has always been the bulwark of the colony on the north and northwest frontiers. There is not a single intelligent farmer who does not acknowledge that it would be impossible to sleep there a single night in peace, if the Griquas were not placed as they are to serve for a rampart between the colony and its enemies. Before the Griquas had embraced Christianity, they were weak and defenceless as the Bechouanas are still; and so great is the difference at present between these two nations, that thirty thousand Bechouanas were obliged to have recourse to the christian chief of the Griquas, who cannot raise above two hundred horse, because they knew that without him they could not resist the numerous and ferocious troops of Mousselekatsi. The country of the Griquas may be considered a christian country, just as much as the colony of the Cape. It is a new province, thanks to the

missionary labors, added to the domain of Christianity. At the commencement of the mission, they were as ignorant and as destitute as the Korannas, the Bushmen, and the Bechouanas, who surround them, and are now under their protection; and such is the condition in which the christian faith and education have placed that handful of men, that they protect, at this time, nations five times more numerous than themselves; and have become, by their courage and discipline, an object of jealousy to the colonists, whom they nevertheless defend along the whole length of a frontier of three hundred miles.

WHO ARE THE CONVERTS?

OPPOSERS to missions have sometimes asserted that none but those who are miserably poor, and the outcasts from society, are found among the converts to Christianity. The Rev. Baptist W. Noel, in his essay entitled "Christian Missions to Heathen Nations," adduces the following facts which show, that the friends of missions have no reason to shrink from the inquiry, "Who are the converts?"

The church at Jerusalem was poor; the church at Philippi was poor; the apostles were generally poor; and Joseph and Mary were poor. In St. Paul's time, "not many rich, not many noble, not many mighty were called." Yet did the purity of the gospel, the force of its evidences, and the excellency of those poor Christians, with the accompanying energy of the Holy Spirit, so influence the civilized world, that philosophers, nobles, princes, and nations embraced their creed. Why should not the gospel work upwards in India now, as it did throughout the Roman empire then? But if it be true in India, as well as every where else, that not many wise, mighty, and noble are called, because as our Lord said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," wealth so often presenting insuperable barriers of luxury, indolence, pride, and servility to fashion, against the reception of the truth, still, as elsewhere, some persons of consideration have already embraced the truth. At Tranquebar, Tanjore, and Vepery, as we have already seen, two thirds of the converts were of the upper castes. Since that time, brahmins and other persons of consideration have been baptized. Among the converts of the Baptist missions, there have been a number of brahmins and others of the highest castes. At Rammal-choke, nine miles south of Calcutta, Ramjee, a land-owner, proprietor of an idol-temple, becoming a Christian, demolished the building, gave up the idol to Mr. Trawin, the missionary, and presented the materials of the old temple and a piece of ground for the erection of a christian chapel. At Benares, a pundit named Ram Peakras, though threatened with death by the other pundits, has openly spoken against the Hindoo shasters, attends christian worship, and is now living with the London missionary.

At Benares, Prabheeda, a respectable brahmin, has been baptized by Mr. Schurmann, and now preaches the gospel to his countrymen. Nara-poot, a brahmin near Benares, with a property to the value of £24,000, having been converted, lost his property and situation by becoming a Christian; and for ten years labored in conjunction with Mr. Gogerly, the London missionary, as a christian preacher at Calcutta. At Sibpoor, in 1837, a Kulin (Koolen) brahmin of very respectable connections was recently baptized by the Baptist missionary, Mr. George Pearce. At Vizagapatam, a brahmin and his wife were baptized in July, 1837, by Mr. Porter. Ramdhun, the catechist, at Kishnaghur, is a brahmin of high caste. The Rev. Krishna Mohana Banerjee, of Calcutta, is of the highest order of the Kooleens, which is the highest of the brahmin castes. At Trupponitura, near Cochin, John Ananthan, a converted brahmin, is now employed as a catechist. At Kurnaul, bishop Wilson, in his late visitation, ordained the brahmin Anund Messeeh. When Dr. Duff left Calcutta, the General Assembly's Institution contained five hundred youths, all of respectable caste, many of the very highest, and many belonging to the wealthiest families in Calcutta. Almost all the youths of the more advanced classes in the institution are, as we have seen above, completely convinced of the truth of Christianity, and one, a brahmin of high caste, and considerable talent, has proposed to become a missionary. And lastly, Constantine, son of the late rajah of Cochin, now in the grammar-school at Madras, has been admitted to the Lord's table by Mr. Tucker, and is studying for ordination.

After these facts, testimony becomes almost superfluous; and yet nothing should be omitted which may tend to sweep away from the minds of the most sceptical the last remaining doubt whether the gospel can be successfully preached in India. Mr. Addis, then the missionary of Coimbatore, bears this testimony to the progress of Christianity in his neighborhood. "When the mission was commenced, there were two native assistants employed; the number is now increased to twelve, and the majority of these have been raised up at Coimbatore. There is also a class of promising young men preparing for the work of native teachers. At the commencement no schoolmasters could be found who would teach christian books, and for some time only one ventured to do so. Now there are twelve boys' schools established on decidedly christian principles, in an efficient state, and well attended; and the advantage of christian instruction is openly acknowledged. The prejudices against female education were then so strong, that the mere mention of it produced offence; but now we have a female boarding-school on the mission premises, which only requires the necessary funds to be greatly increased in number: and a girls' day-school in a populous part of Coimbatore has recently been commenced with a fair prospect of success. Tracts, which were, on our arrival, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts: when it is known that a new supply has been received, great numbers eagerly apply for them, and scarcely a day passes without persons coming to the mission-house for tracts and portions of Scripture. The number of respectable people who have applied during the past year has been

greater than at any previous time; and a single copy of the New Testament has been joyfully received for the use of a whole village, the head man pledging his word for its careful preservation. In this respect prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent." Mr. Mundy says, "that every college and school in the country might be conducted on christian principles, without any objection on the part of the natives." Bishop Heber says, "It is, in fact, the want of means on the part of the teachers, and not any of that invincible repugnance so often supposed to exist on the part of the Hindoos, which, in my opinion, must make the progress of the gospel slow in India. Those who think otherwise have, I suspect, either never really desired the improvement which they affect to regard as impossible, or, by raising their expectations, in the first instance, too high, have been the cause of their own disappointment. We have found, in spite of these obstacles, that some Hindoos and Mussulmans of respectable rank, and considerable acquirements, (few, indeed, in number, but enough to show that the thing is not impossible,) have, from motives the most disinterested, (since nothing is to be got by turning Christian but the ill-will of their old friends, and, in most instances, hitherto, the suspicion and discountenance of their new rulers,) embraced and adhered to Christianity; and I am convinced, from the success of the experiment, so far as it has yet been tried, that nothing but the want of means prevents the introduction of schools, like those now supported in the neighborhood of Calcutta and at Burdwan, by the Society for Promoting Christian Knowledge, and the Church Missionary Society, in every village of Bengal, not only with the concurrence but with the gratitude of the natives." After an extensive tour through Northern India, for the purpose of inspecting the missions, Messrs. Tyerman and Bennet reported: "The expectations which we had raised, as to the effects actually produced by past missionary labors, have been greatly exceeded by what we have found, and the hopes and prospects of future success, under the blessing of God, are greatly confirmed and enlarged. Our confidence as to the conversion of the Hindoos has been much increased by what we have seen, both in Bengal and in the upper provinces." Mr. Tucker says: "God is opening ways on all sides for us to make known salvation in Christ to these our fellow subjects, but none take pity! Pray let this fact, as I believe it to be, occupy your mind—that if christian friends in England were true to their Master, the great bulk of the population would be in their hands, i. e. of the population of South India." "The Friend of India," the conductors of which are well acquainted with Bengal, says, "Let a man have patience, diligence, liveliness, and affection, and he may be assured that before long the hearts of the people will yield to him as freely as if he had been born a Bengalee. And he may mingle with the people, too, as freely as he pleases. Let him give up all superstitiousness, and sedulously follow the law of kindness, and he will be a welcome guest in almost every house or hut in the land." And lastly, bishop Wilson says: "India is waiting for the salvation of God. She is moving on gradually, but surely, towards that measure of illumination, when the absurd metaphysical abstractions and impure idolatries of Hindooism must fall, and, together with the intolerant

fierceness of Mohammedanism, yield to the benevolence and grace of christian truth. Their own religions, if they may be called such, they distrust—they neglect. The religion of Englishmen they are eager to learn, so far as the reading of our books extends." "The missions, also, are feeble, for want of a larger body of helpers. Schools and missions might be planted all over India, if we had an adequate number of devout and able men." If all this evidence and testimony fails to convince any one that the christian missionary may find willing hearers in every class of society throughout all the provinces of British India, he must be a person of impracticable scepticism, whom demonstration itself would leave in doubt.

It is plain then that various circumstances combine to prepare India for the immediate and rapid diffusion of the gospel. Heathenism there is a detected falsehood; numbers have found it out already, and larger numbers shortly

will; it being as impossible for superstition to thrive under European science, as for an iceberg to grow at the line. The schoolmaster is abroad, and woe be to the pagodas, and the idols, to the bannered cars, and to all those who thrive by them. Their time is come. One hundred and twenty millions are discovering that Brahma is a fiction, and that the brahmins are liars; that their Shasters are false, that their worship is disgraceful, their purification polluting, their hopes delusive, and their idol offerings folly; that they have been cajoled, plundered, and trampled on; and woe to those who shall try to cajole, and plunder, and trample on them again. More easily would the vile reptile that has crept into the dry bed of an Alpine river, repel the torrent now beneath the summer sun raging from the melting snow-peaks, than any faction can drive back to ignorance and falsehood, a nation's mind, first eagerly rushing on to discovered truth.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SYRIA.—All the families of the mission except that of Mr. Keyes were obliged to seek an early residence on Mount Lebanon, on account of their health. They are located in three different villages, a few hours apart. The family of Mr. Keyes was detained from the mountains as late as July 7th, on account of the sickness of Mrs. Keyes, and the loss of their little babe. This is the second time that he has been called to follow to the grave his only child.

The seminary at Beyroot was closed for a vacation of a few weeks, and will probably be opened at some place on the mountains during the summer.

At the above mentioned date Mr. Keyes writes, that the country was never more open before missionaries. Restraint is taken from the people. But they seek not our company as missionaries. What they want of us is information about government and protection.

Five schools, exclusive of the seminary, are in operation in the mountains.

Mr. Sherman left Jerusalem in May, with the approbation and advice of the mission, on his return to the United States, his health being so much impaired, that, in the opinion of his physician, a return to his native climate presented the only hope of his recovery.

Mr. Whiting writes from Jerusalem, under date of June 30th—

The demand for books has increased considerably since the beginning of the present year. People from Hasbeya and Rasheya, at the foot of Mt. Hermon, five or six days' journey from Jerusalem, have been here the present season and carried home scores of our books. During

the day on which he wrote, near a dozen men, from Nazareth, Akka, and Khaifa, visited him begging for books. They were mostly heads of families, and wanted books for their children as well as for themselves. The book that is sought for most of all is the Bible.

MADRAS.—Mr. Winslow writes on the 8th of June, that Mr. Hunt and his family have been obliged to remain for a month or two at Pulicate, on account of his ill health. A good measure of health, however, is enjoyed by the mission considering the heat of the season.

BOMBAY.—Mrs. Allen, wife of Rev. D. O. Allen, died at Bombay, on the 5th of June. In announcing this event her husband says:—"Mrs. A.'s death will be much felt by Mr. and Mrs. Graves in their solitary station; it will be much felt by Mrs. Hume, who is now left the only female member of this mission in Bombay. But it is, and must continue to be far more felt by myself, now left to go on solitary in my pilgrimage. But I have said, 'Thou O Lord art the portion of my soul. Thou art my joy and my strength. Thou wilt guide me with thy counsel and afterward receive me to glory.'"

SANDWICH ISLANDS.—Mrs. Thurston, wife of the Rev. Asa Thurston of the station at Kailua, embarked at New York, on board the ship Victoria, captain Spring, on the 10th of March, to return to her labors in connection with the mission. She was accompanied by her two youngest children.

WEST AFRICA.—Mrs. Walker, wife of the Rev. William Walker of the Cape Palmas sta-

tion, was removed by death on the 2d of May. Mrs. Walker had passed safely through the first and second attacks of the fever peculiar to that coast, which are usually the severest attacks, and it was hoped that she might be spared to labor long for the African race. In this the Lord has seen it to be best to disappoint her and her associates. "Her end," says Mrs. Wilson, "was peace. She calmly sent messages to friends, and wished it to be distinctly known, that she did not regret having come to Africa; and appeared to derive much comfort from the reflection that her sickness could not be ascribed to any imprudence on her part."

BORNEO.—On the 27th of March, the Rev. Isaac P. Stryker was removed by death. Mr. Stryker embarked at Boston, November 17th, 1840, for Batavia, with the expectation of remaining there a year, in conformity with the requirement of the Dutch colonial government, and then joining the mission on the island of Borneo. Being offered, by captain Codman, a free passage, in the ship Sarah Parker, to Singapore, the port from which he could most readily secure conveyance to Borneo, and as the year had nearly expired, he obtained permission to proceed to his destined field of labor. After his embarkation he was attacked with a fever, occasioned, perhaps, by the excitement and fatigue of making so sudden arrangements for departure, which terminated in his death just before the ship arrived at Singapore.

CHINA.—Writing from Macao on the 12th of May, Mr. Williams says, that the Chinese show no symptoms of yielding, and the late attack on Hingpo, shows that they would act on the offensive more, if there was more discipline among them. He thinks the mission will soon be ready to print tracts and Testaments in any number.

Mr. Abeel has established himself in the immediate vicinity of Amoy, on the island of Koolongsoo. He commenced his residence near this large and populous city in very favorable circumstances, and expresses the hope that the surrounding region will be accessible to the missionary.

The facilities for studying the Chinese language have been considerably increased of late, by the publication of several requisite books. A Chrestomathy, prepared by Dr. Bridgman and printed by Mr. Williams, finds a ready sale. Messrs. Abeel and Brown aided in carrying a book of phrases through the press at Malacca last year. And Mr. Medhurst has more recently printed a grammar for Mr. Gutzlaff.

CHEROKEES.—Mr. Butrick writes August 3d—

Last Sabbath we had the happiness of receiving a Cherokee woman, by the name of Lydia, to the communion of the church. She and her little son, five or six years old, were baptized. Since the first of September, 1841, four adults have been received to the church on examination, and eight children baptized. At a temperance meeting, held in the church at this station on the 20th of July, 121 persons signed the pledge of total abstinence. The whole number who have taken the pledge in the nation is about 200.

CHOCTAWS.—Since the communications from the missionaries, published on the 397 and 398 pages of the present number of the Herald, were put to press, the following letter has been received from Mr. Hotchkin, dated Good Water, August 4th.

We formed a temperance society here in April last, of twenty members, on the teetotal pledge. We have now on record more than 300 names. Among these are the chief of this district, and sixteen of his principal captains. We only want *three* more captains, to make a majority in this district. If the temperance cause should meet with no reacting influence from the whites, we may look forward to a time when we shall see wonders wrought in the land by the Holy Spirit. In fact we see that already. I do not hesitate to say, that there never has been, since I have been acquainted with this people, a season of so much interest, all things considered. Their crops were never better. There never was more peace and friendship. There never was less sickness. Drunkenness has decreased an hundred per cent at least. The call for books and teachers was never louder. And we never had more additions to our churches. On the two last Sabbaths brother Kingsbury and myself baptized and received nineteen persons. Others stand propounded for the next communion. And some newly awakened come forward at almost every meeting. We need another missionary in this district exceedingly at the present time. The chief asked me last Monday, "Cannot your Board send us a missionary to live here by me?"

There is ample scope of country, and people enough to preach to, who are now ready to hear. Our circuit extends more than one hundred miles. And we have church members scattered over a large extent, and it is almost impossible for brother Kingsbury and myself to preach at our several places oftener than once a month, and then some of our places are neglected more than two months. Mrs. H. has this school and all her domestic cares, and almost all the other cares of this station to attend to; for I am gone more than the half of my time.

HOME PROCEEDINGS.

SUMMARY OF THE THIRTY-THIRD ANNUAL REPORT OF THE BOARD.

THE following summary of the thirty-third Report of the Board, although inserted here, as a matter of general interest, will be found in its

proper place at the close of the Abstract of the Annual Report, which is usually published in the January number of the Herald.

The receipts have been \$318,396 53, and the expenditures \$318,955 93; and the amount of the Board's indebtedness has, through the favor of God, been reduced to \$559 40. Of the receipts, about \$39,000 were from legacies.

The number of missions, is 26; of stations, 85; of ordained missionaries, 134, seven of whom are physicians. There are 11 physicians not preachers, 13 teachers, 9 printers and bookbinders, and 10 other male and 179 female assistant missionaries. The whole number of laborers from this country, is 356, or twenty-eight less than were reported last year. To these we must add 4 native preachers, and 128 native helpers; a number less than was reported last year, owing to imperfect returns from the missions,—and the whole number of laborers sustained through the treasury of the Board, is 488. Eight ordained missionaries, and 4 male and 12 female assistant missionaries, in all 24, have been sent forth during the year.

The number of mission churches is 59, and of church-members in regular standing 21,261, of whom 1,651 were received the past year.

There are 17 printing establishments, 31 presses, 4 type foundries, and 49 founts of type in the native languages. The printing for the year, was 64,499,767 pages; and the amount of printing from the beginning, is 354,333,077 pages.

Eight of the boarding-schools are denominational seminaries, and these contain 526 boys: the other 22 boarding-schools contain 212 boys and 386 girls,—making the whole number of boarding scholars 1,124. The number of free schools is 618, containing 27,298 pupils.

Donations,

RECEIVED IN AUGUST.

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| <i>Board of Foreign Missions in Ref. Dutch chh.</i> | |
| W. R. Thompson, New York, Tr. | 154 58 |
| <i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent,</i> | |
| Auburn, 1st presb. chh. mon. con. 65,91; 2d presb. chh. 65,67; | 131 58 |
| Candor, Presb. chh. | 9 18 |
| Dryden, Fem. miss. so. | 10 75 |
| Genoa, 1st chh. 93,73; mon. con. 17,91; | 111 64 |
| Groton East, Cong. chh. | 15 00 |
| Homer, Cortland acad. miss. | 12 00 |
| Ludlowville, Ann. coll. | 29 25 |
| Lysander, Mon. con. 19,40; sab. sch. 5,45; | 24 91 |
| Preble, 1st presb. chh. | 31 21 |
| Sennett, Cong. chh. | 2 76 |
| Westfield, Presb. chh. | 10 00 |
| West Groton, Cong. chh. | 7 45—395 73 |
| <i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i> | |
| Provincetown, Mon. con. | 1 13 |
| South Dennis, Cong. chh. mon. con. 8,89; juv. coll. 46c. | 9 35—10 48 |
| <i>Berkshire co. Ms. Aux. So. Rev. T. S. Clark, Tr.</i> | |
| Curtisville. | 17 00 |
| North Marlboro', N. chh. 53,75; dis. 40c. | 53 35 |
| | 70 35 |
| Ded. loss on rem. | 35—70 00 |
| <i>Boston and vic. Ms. By S. A. Danforth, Agent,</i> | |
| (Of which fr. Old South sab.sch. for Samuel H. Stearns and Thomas Voss, Ceylon, 19,50; two sisters, 1;) | 476 50 |

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| <i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i> | |
| Buffalo, 1st presb. chh. mon. con. 31,50; | |
| G. C. Coit, 10; E. Burchard, 10; | 51 50 |
| <i>Caledonia co. Vt. Confer. of Chhs.</i> | |
| E. Fairbanks, Tr. | |
| Kirby, Friends, | 8 56 |
| Peacham, Mon. con. | 19 00 |
| St. Johnsbury, E. and T. Fairbanks and Co. to constitute Rev. RUFUS CASE an Hon. Mem. | 100 00 |
| Waterford, Which and prev. dona. constitute Rev. E. J. CARPENTER an Hon. Mem. | 16 50—144 00 |
| <i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i> | |
| Burlington, S. Hickok, to constitute Mrs. ELIZABETH HICKOK an Hon. Mem. 100; la. 127; L. King, 4; O. B. 1; | 232 00 |
| Hinesburg, Chh. | 67 00 |
| Milton, do. | 26 00 |
| Williston, Indiv. | 50—325 50 |
| <i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i> | |
| Bradford, A friend, | 5 00 |
| <i>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</i> | |
| Beverly, Dane-st. cong. juv. miss. so. for Joseph Abbott, Ceylon, | 20 00 |
| Rockport, Miss. sew. cir. for Mary L. Gale, Waituku, | 20 00—40 00 |
| <i>Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.</i> | |
| South Norwalk, 2d cong. chh. mon. con. | 20 00 |
| <i>Franklin co. Ms. Aux. So. L. Stone, Tr.</i> | |
| Hawley, Dea. Fales, for printing in Dakota, | 55 |
| <i>Geneva and vic. N. Y. C. A. Cook, Agent,</i> | |
| Aurora, Presb. chh. to constitute Rev. CHARLES MATTOON an Hon. Mem. | 50 00 |
| Berkshire, Cong. chh. | 21 18 |
| Binghamton, Presb. chh. 100,50; mon. con. 20,37; fem. miss. so. which and prev. dona. constitute WILLIAM NILES of Williams College, an Hon. Mem. 72,82; chil. m. boxes, for Eliza Ann Ely and Frances Burchard, Ceylon, 40; sab. sch. miss. asso. for John N. Nash and Benjamin Niles, Ceylon, 40; cong. chh. 25; | 298 69 |
| Bristol, A friend, for Oregon miss. | 5 00 |
| Candor, A. Hart, | 10 00 |
| Cayuga, Presb. chh. 22,39; la. 4; Courtlandville, Presb. chh. 31,13; mon. con. 14,07; young people's miss. so. 44,01; juv. miss. so. 7,06; which constitutes Rev. HERCULES R. DUNHAM an Hon. Mem. | 96 27 |
| Coventry, Cong. chh. | 56 00 |
| East Groton, do. | 8 73 |
| East Linklaen, do. | 16 75 |
| Elbridge, Presb. chh. mon. con. 13; coll. 13,14; | 26 14 |
| Genoa, 2d presb. chh. | 8 00 |
| Georgetown, Cong. chh. | 3 00 |
| Greene, Presb. chh. | 26 00 |
| Maine, Cong. chh. 13,95; less bad note, 5; | 8 95 |
| McGrawville, Presb. chh. | 12 50 |
| Newark Valley, Presb. chh. and cong. 91,06; Rev. Mr. Ford, 40; Miss M. Wilcox, dec'd, 3; | 134 06 |
| Otisco, Cong. chh. | 52 37 |
| Owego, Presb. chh. 138,11; mon. con. 115; la. benev. so. 8. | 261 11 |
| Pitcher, Cong. chh. | 6 65 |
| Preble, 1st presb. chh. | 17 71 |
| Pulteney, do. | 7 00 |
| Richford, Cong. chh. | 11 68 |
| Sennett, Presb. chh. | 2 77 |
| Spencer, I. McQuigg, 10; Mrs. H. 2,50; mon. con. 5; | 17 50 |
| Springport, Presb. chh. | 5 00 |
| Truxton, do. | 20 50 |
| | 1,209 97 |
| Ded. dis. on unc. notes, | 6 30—1,203 67 |

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| Grafton co. N. H. Aux. So. W. Green, Tr. | |
| East Hanover, Mon. con. | 32 00 |
| Groton, D. Cummings, | 3 00 |
| Hanover, Mon. con. in chh. at | |
| Dartmouth coll. | 100 00—135 00 |
| Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr. | |
| Catskill, Presb. chh. gent. and la. 63,59; | |
| chil. 2,32; | 65 91 |
| Hampden co. Ms. Aux. So. C. Merriam, Tr. | |
| Agawam, Mon. con. | 17 86 |
| Blandford, Mon. con. 23,27; la. | |
| 54,98; sab. sch. 5,69; | 83 24 |
| Cabotville, Mon. con. 15,37; | |
| gent. 18,68; la. 87,80; (of | |
| which for schs. in Ceylon, 50;) | 191 85 |
| East Long Meadow, Mon. con. | 22 82 |
| Feeding Hills, | 27 45 |
| Hinsdale, Rev. Mr. Lombard, | 2 00 |
| Ireland Parish, E. A. Smith, | 25 00 |
| Long Meadow, Gent. 77,30; la. | |
| 39,06; | 116 26 |
| Middle Granville, Coll. 11,42; | |
| mon. con. 7; | 18 42 |
| Monson, Sub. 76,50; coll. 26; | 102 50 |
| Springfield, 1st so. mon. con. | |
| 23,60; A. Bliss, 50; 4th so. | |
| mon. con. 37,15; Bliss-st. chh. | |
| mon. con. 20,17; | 130 92 |
| Westfield, Coll. 76,94; mon. | |
| con. 51,25; | 128 19 |
| West Springfield, 1st par. mon. | |
| con. | 56 00—852 51 |
| Harmony Confer. of chhs. Ms. W. C. Capron, Tr. | |
| Millbury, J. Groat, | 3 00 |
| Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr. | |
| Bristol, Z. P. Ives, which con- | |
| stitutes him an Hon. Mem. | 150 00 |
| Hartford, 1st so. B. Hudson, | |
| to constitute GRENVILLE M. | |
| HUDSON an Hon. Mem. 150; | |
| CALVIN DAY, which consti- | |
| tutes him an Hon. Mem. 100; | 250 00—400 00 |
| Kennebec co., Me. Confer. of chhs. B. Nason, Tr. | |
| Waterville, Mon. con. 28; gent. 14,50; | |
| la. for Mr. Hamlin's sch. Constantino- | |
| ple, 12,75; youth's miss. so. for do. | |
| 12,97; | 68 22 |
| Litchfield co. Ct. Aux. So. C. L. | |
| Webb, Tr. | 184 50 |
| Cornwall South, Coll. | 2 00 |
| Ellsworth, do. | 5 00 |
| Goshen, A. Bartholomew, | 12 00 |
| Norfolk, Coll. | 5 00—206 50 |
| Lowell and vic. Ms. Char. So. W. Davidson, Tr. | |
| Dracut, W. par. Mon. con. for Nesto- | |
| rian miss. | 28 00 |
| Michigan aux. so. E. Bingham, Tr. | |
| Detroit, Mon. con. | 14 51 |
| Mount Clement, Chh. | 18 80 |
| | 33 31 |
| Ded. loss on remit. | 4 48—28 83 |
| Middlesex Asso. Ct. H. C. Sanford, Tr. | |
| Middle Haddam, Pine Brook dis. cong. | |
| chh. mon. con. | 3 00 |
| Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr. | |
| Henrietta, Cong. chh. | 11 00 |
| Lakeville, Fem. sew. so. | 11 00 |
| Medina, Presb. chh. | 79 00 |
| Millville, do. | 2 00 |
| Rochester, 1st presb. chh. | 73 39 |
| | 176 39 |
| Ded. loss on remit. | 1 39—175 00 |
| New Haven City, Ct. Aux. So. J. Frisbie, Agent, | |
| New Haven, United so. mon. con. 53,70; | |
| 3d chh. do. 11,27; Yale coll. do. 12,50; | |
| 1st so. 5; | 82 47 |
| New York City and Brooklyn, Aux. So. | |
| J. W. Tracy, Tr. | |
| (Of which fr. P. E. av. of trinkets, | |
| etc. 2,62.) | 457 25 |
| Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr. | |
| Dedham, 1st chh. and so. coll. | |
| 141; mon. con. 31; S. chh. and | |
| so. 40; | 212 00 |

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| Dorchester, 2d chh. gent. 264,10; | |
| la. 126,50; mon. con. 39,40; | |
| juv. asso. for Mary Codman, | |
| Ceylon, 20; Village chh. gent. | |
| 42,75; la. to constitute Rev. | |
| D. BUTLER an Hon. Mem. | |
| 57,52; mon. con. 21; | 571 27 |
| Dover, Chh. and so. | 18 59 |
| Franklin, Mon. con. | 37 72 |
| Medway, E. par. gent. 61,50; la. | |
| 42,62; mon. con. 92,96; Vil- | |
| lage chh. to constitute M. M. | |
| FISHER of Medway, and Rev. | |
| OTIS HOLMES of Gilmanton, | |
| N. H. Hon. Mem. 160,07; | 357 15 |
| Roxbury, Eliot chh. mon. con. | 15 51 |
| Stoughton, Mon. con. 16,51; | |
| Rev. Dr. Park, 3; | 18 51 |
| West Medway, Gent. | 8 00—1,238 75 |
| Northampton and vic. Ms. Aux. So. | |
| J. D. Whitney, Tr. | |
| Northampton, W. H. S. to constitute | |
| JOHN BRADISH of Utica, N. Y. an | |
| Hon. Mem. | 100 00 |
| Oneida co. N. Y. Aux. So. A. Thomas, Tr. | |
| Utica, 1st presb. chh. inf. sab. sch. 1 00 | |
| Whitesboro', Presb. chh. | 64 56—65 56 |
| Orange co. Vt. Aux. So. H. Hale, Tr. | |
| Bradford, Gent. 76,15; la. 27,82; | |
| mon. con. 21,54; | 125 51 |
| West Topsham, Miss H. Bag- | |
| ley, dec'd, | 10 00—135 51 |
| Palestine Miss. So. Ms. E. Alden, Tr. | |
| North Weymouth, N. par. 109,22; | |
| mon. con. 15,38; | 124 70 |
| Pilgrim Asso. Ms. Rev. R. B. Hall, Tr. | |
| Plymouth, Robinson chh. and so. | |
| mon. con. | 94 00 |
| Rockingham co. N. H. Confer. of Chhs. | |
| J. Boardman, Tr. | |
| Kingston, Fem. miss. so. | 5 75 |
| Strafford co. N. H. Aux. So. E. J. Lane, Tr. | |
| Dover, La. | 10 00 |
| Wakefield, Which and prev. | |
| don. constitute Rev. NA- | |
| THANIEL BARKER, an Hon. | |
| Mem. | 37 50—47 50 |
| Sullivan co. N. H. Aux. So. N. Whittelsey, Tr. | |
| Goshen, Mon. con. 5; a friend, 1; | 6 00 |
| Langdon, Mon. con. | 7 00 |
| Lempster, 2d chh. | 1 50—14 50 |
| Union Confer. of chhs. Me. S. Andrews, Tr. | |
| Gilead, Mr. Richardson's chh. | 5 07 |
| Turner, Cong. so. | 11 00—16 07 |
| Valley of the Mississippi, Aux. So. | |
| G. L. Weed, Tr. | 683 69 |
| Collinsville, Ill. Benev. so. to | |
| constitute Rev. Mr. BLOOD an | |
| Hon. Mem. 50; ded. dis. 6; | 44 00—727 69 |
| Western Reserve aux. so. Rev. H. Coe, Agent, | |
| Cuyahoga co. Brecksville, 1,10; Euclid, | |
| 23; Erie co. Birmingham, 3,34; Milan, | |
| 6,75; Rev. E. Judson, 5; B. Sturtevant, | |
| 20; Geauga co. Chardon, A friend, 5; | |
| Portage co. Atwater, Mon. con. 10; | |
| Aurora, 2,50; Garrettsville, 14,80; H. | |
| White and fam. 12; la. sew. so. 8,32; | |
| Nelson, 4,85; a friend, 4; Windham, | |
| 5,75; Summit co. Cuyahoga Falls, 7,85; | |
| Hudson, W. R. coll. 2 40; Middlebury, | |
| D. Preston, 10; Richfield, J. Newton, | |
| 50; Twinsburg, 1st chh. 1; 2d do. 7,96; | 204 72 |
| Washington co. N. Y. Aux. So. M. Freeman, Tr. | |
| Middle Granville, United cong. so. | 37 00 |
| Windham co. Vt. Aux. So. A. E. Dwinell, Tr. | |
| Dummerston, Mon. con. | 21 50 |
| Putney, do. | 10 00—31 50 |
| Windsor co. Vt. Aux. So. E. C. Tracy and | |
| J. Francis, Trs. | |
| Norwich North, Cong. so. | 17 00 |
| Windsor, Gent. 30; la. 12; mon. | |
| con. 20; | 62 00—79 00 |
| York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr. | |
| Saco, 1st par. benev. so. | 25 00 |
| Wells, 2d so. | 19 00—44 00 |
| Total from the above sources, | 98,301 51 |

VARIOUS COLLECTIONS AND DONATIONS

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| <i>Albany</i> , N. Y. 4th presb. chh. mon. con. (of which to constitute WILLIAM H. ROSS an Hon. Mem. 100;) | 200 00 |
| <i>Alton</i> , Ill. Contrib. for printing in Dakota, | 13 26 |
| <i>Ashville</i> , N. C. Presb. chh. miss. so. 18; J. Dickinson, for a child at Dindigul, 6; | 24 00 |
| <i>Bennington</i> , Vt. Rev. Dr. Hooker, 25; 1st cong. chh. and so mon. con. 8.75; | 33 75 |
| <i>Brooklyn</i> , Mich. Presb. chh. mon. con. | 13 00 |
| <i>Cambridge</i> , Ms. A friend, | 20 00 |
| <i>Cambridgeport</i> , Ms. Mr. Stearns's so. (of which to constitute MRS. ISANNA VALENTINE an Hon. Mem. 100;) | 611 04 |
| <i>Chapel Hill</i> , N. C. University of N. C. Dialectic so. for sup. of a young Greek in Trebizond, | 50 00 |
| <i>Chester</i> , N. Y. Presb. chh. coll. | 34 45 |
| <i>Chicago</i> , Ill. Presb. chh. la. av. of fair, | 25 81 |
| <i>Chillicothe</i> , O. Rev. G. Beecher, | 14 00 |
| <i>Dennysville</i> , Me. Mon. con. | 43 85 |
| <i>Fort Snelling</i> , W. T. Dr. Snelling, for chh. at Lac qui Parle, | 20 00 |
| <i>Fredonia</i> , O. Chh. m. box, | 11 25 |
| <i>Granger</i> , O. Mon. con. | 3 00 |
| <i>Green Bay</i> , W. T. Presb. chh. | 20 00 |
| <i>Harrisburg</i> , Pa. Miss M. R. Slaymaker, 25; Miss A. C. Slaymaker, 25; Miss H. E. R. Slaymaker, 25; Miss A. J. Magraw, 25; | 100 00 |
| <i>Hudson</i> , N. Y. 1st presb. chh. | 20 00 |
| <i>Jacksonville</i> , Ill. N. Coffin, | 15 00 |
| <i>Juliet</i> , Ill. Union chh. mon. con. | 50 00 |
| <i>Kingston</i> , R. I. Indiv. | 3 00 |
| <i>Lakeville</i> , N. Y., A friend, | 3 00 |
| <i>Lexington</i> , N. Y. Presb. chh. mon. con. | 10 25 |
| <i>Macon</i> , Ga. E. and R. R. Graves, to constitute ERASTUS GRAVES an Hon. Mem. 100; H. Mead, 30; | 130 00 |
| <i>Malden</i> , Ms. Trin. cong. so. mon. con. | 4 92 |
| <i>Marietta</i> , O. Teachers and pupils of sem. for Marietta C. Jaquith, Ceylon, (all prev. pay. for M. C. J. having been from them,) 10; Miss S. Jaquith, 5; | 15 00 |
| <i>Mendham</i> , N. J. Presb. chh. | 106 00 |
| <i>Methuen</i> , Ms. Cong. chh. and so. gent. 104.50; la. 95.50; juv. miss. asso. for S. G. Pierce, Ceylon, 20; | 220 00 |
| <i>Mobile</i> , Ala. Presb. chh. bible class, for sch. in Ceylon, 17.97; G. Horton, 10; Mrs. C. Hale, 10; | 37 97 |
| <i>Montreal</i> , L. C. Am. presb. chh. and so. | 255 00 |
| <i>Natchez</i> , Miss. A fem. sch. for ed. in Madras, | 7 50 |
| <i>North Andover</i> , Ms. A widow's off. | 10 00 |
| <i>Northern Liberties</i> , Pa. 1st presb. chh. | 37 80 |
| <i>Ogdensburg</i> , N. Y., A. Sykes, | 10 00 |
| <i>Orange</i> , N. J. 1st presb. chh. mon. con. 55.20; coll. 37.28; 2d. do. to constitute JOHN NICOLAN Hon. Mem. 100; M. O. Halstead, to constitute ENOS J. HALSTEAD and PETER CAMPBELL Hon. Mem. 200; | 392 48 |
| <i>Oxford</i> , N. Y. Presb. chh. mon. con. 47.93; coll. 36.57; | 84 50 |
| <i>Perry</i> , Me. Cong. chh. and so. | 10 00 |
| <i>Perry Village</i> , N. Y. 1st presb. chh. mon. con. | 5 00 |
| <i>Philadelphia</i> , Pa. A. Henry, 100; 1st presb. chh. JOHN ECKEL, which constitutes him an Hon. Mem. 200; youth's miss. so. Cedar-st. presb. chh. for J. P. Bankson, Cape Palmas, 20; R. V. V. 5; | 325 00 |
| <i>Phoenix</i> , N. Y. Cong. chh. | 9 00 |
| <i>Pike</i> , Pa. Cong. so. mon. con. | 12 00 |
| <i>Pittsburgh</i> , Pa. La. sew. so. in 3d presb. chh. | 26 70 |
| <i>Pittstown</i> , N. Y. Mrs. V. N. | 2 00 |
| <i>Pompey</i> , N. Y. 1st cong. chh. mon. con. | 36 00 |
| <i>Portsmouth</i> , O., B. Gaylord, for printing in Dakota, | 2 00 |
| <i>Princeton</i> , N. J., R. and H. Lane, | 6 50 |
| <i>Reading</i> , Ms. La. cir. | 4 10 |
| <i>Rockford</i> , Ill. Cong. chh. | 15 00 |
| <i>Sag Harbor</i> , N. Y. Miss. asso. of sab. sch. in presb. chh. for the Wickham sch. Ceylon, | 40 00 |
| <i>Salem</i> , N. Y. East Hebron asso. | 10 00 |
| <i>Sharon</i> , O. Mon. con. | 2 00 |
| <i>Smithfield</i> , N. Y. do. | 15 00 |

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| <i>South Woburn</i> , Ms. Cong. chh. and so. which and prev. dona. constitute BENJAMIN F. THOMPSON an Hon. Mem. | 18 42 |
| <i>St. Peters</i> , W. T., H. H. Sibley, for chh. at Lac qui Parle, | 10 00 |
| <i>Stafford</i> , N. Y. Juv. benev. so. | 3 26 |
| <i>Stockbridge</i> , Choc. na. Richard, | 1 00 |
| <i>Syracuse</i> , N. Y., H. Davis, Jr. to constitute Rev. EDNEZER D. MALTBY of Lansingburgh, and Rev. HOMER WHEATON of Poughkeepsie, Hon. Mem. | 100 00 |
| <i>Trenton</i> , N. J., H. Leet, | 31 25 |
| <i>Troy</i> , N. Y. Nail Factory mon. con. | 13 50 |
| <i>Trumansburgh</i> , N. Y. Presb. chh. | 189 13 |
| <i>Upper Aquobogue</i> , N. Y. Cong. chh. | 30 00 |
| <i>Walton</i> , N. Y. 2d cong. chh. | 22 42 |
| <i>Washington</i> , Pa. Rev. William M. Hall, 5; ack. in Sept. Her. as fr. W. A. Hall. | |
| <i>Washington City</i> , D. C. 4th presb. chh. junior miss. so. 100; do. coll. 10; | 110 00 |
| <i>West Bloomfield</i> , N. J. Presb. chh. 102.23; la. so. 20; young la. so. 10; | 132 23 |
| <i>Westernville</i> , N. Y. Friends, to constitute Rev. ALLEN GREELY of Turner, Me. an Hon. Mem. | 52 00 |
| | \$12,182 85 |

LEGACIES.

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| <i>Durham</i> , Ct. Samuel Camp, by W. Warner, (prev. rec'd, 100;) | 129 00 |
| <i>Norfolk</i> , Ct. Joseph Battell, by J. Battell, Ex'r, | 250 00 |
| | \$379 00 |

Amount of donations and legacies acknowledged in the preceding lists, \$12,561 85.

GENERAL PERMANENT FUND.

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| <i>West Springfield</i> , Ms. Timothy Allyn, by S. Lathrop, Ex'r, (rec'd in Nov. 1841,) | 283 50 |
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DONATIONS IN CLOTHING, &c.

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| <i>Aurora</i> , O. Clothing, fr. Mrs. O. Spencer, | 1 00 |
| <i>Bath</i> , O. Clothing, fr. la. sew. so. | 16 86 |
| <i>Boston</i> , Ms. Mute Christian, 5 copies, fr. S. Goldsmith, | 2 50 |
| <i>Chatham</i> , O. Clothing, fr. fem. benev. so. | 10 75 |
| <i>Cuyahoga Falls</i> , O. Paper, | 38 00 |
| <i>Foxboro</i> , Ms. A box, fr. la. char. so. for Mr. Lyman, Sandw. Isl. | 28 48 |
| <i>Garrettsville</i> , O. Clothing, fr. la. sew. so. and indiv. | 12 65 |
| <i>Lakeville</i> , N. Y., A box, fr. fem. sew. so. | 36 11 |
| <i>Middlefield Centre</i> , N. Y., A box, fr. la. miss. so. | 22 82 |
| <i>Newark</i> , N. J., A bundle, fr. fem. miss. so. 3d presb. chh. for Nestorian miss. | |
| <i>Rindge</i> , N. H., A box, fr. Mrs. Wilder and Mrs. Scollay, for Nestorian miss. | 10 00 |
| <i>South Dennis</i> , Ms. A box, fr. la. sew. so. for Mr. Peet, Siam. | |
| <i>Tullmadge</i> , O. Clothing, fr. Mrs. W. Handford, | 5 00 |
| <i>Turner</i> , Me. A box fr. young la. sew. so. for Mr. Andrews, Sandw. Isl. | |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.